THE
BRITISH CRITIC,
For MAY, 1802.

" I am moſt certain, that by living in the religion and fear of God, in obedience to the King, in the charities and duties of communion with my ſpiritual guides, in juſtice and love with all the world, in their ſeveral proportions, I ſhall not fail of that end which is perfective of humane nature, and which will never be obtained by diſputing."

JER. TAYLOR.

ART. I. *The Holy Bible, containing the Old Teſtament and the New, tranſlated out of the Original Tongues, and with the former Tranſlations diligently compared and reviſed. By his Majeſty's ſpecial Command. Appointed to be read in Churches. Nine Volumes.* Crown 8vo. Nicol. 1802.

A NOTION has been haſtily taken up by many perſons, not very attentive perhaps to what has been announced on the ſubject, that Mr. Reeves has publiſhed *a new Tranſlation* of the Bible. This perſuaſion the very title-page, here recited, may be ſufficient to refute, ſince it will be found, on compariſon, that it is copied *verbatim* from the uſual title of our authorized Bibles: and the very firſt words of the Preface expreſs, that it was the object of the writer " to provide the public with an edition of our CHURCH-BIBLE." It has been ſuppoſed by others, that the unuſual form in which the text is printed in this edition, is altogether an innovation; while, in truth, it is only a revival of the more ancient form, preſerving all the uſes, but avoiding the obvious diſadvantages, of the comparatively modern diviſion, into chapters and verſes. The Hebrew text of

the Old Teſtament was firſt divided into verſes, for the ſake of interpreting the original language, in ſhort portions, to the people, as it was read. The Septuagint, and all other verſions, remained undivided, till that mode of diviſion was thought of, for the ſake of reference. The chapters of the Old and New Teſtament, were alſo formed for the ſake of referring to Concordances; and the verſes of the New Teſtament were firſt made by the learned printer, Robert Stephens, about 1550. On this ſubject, the learned author of the *Horæ Biblicæ* lately ſaid; "Robert Stephens was *the inventor* of the verſes into which the New Teſtament is now divided. The diviſion into chapters is ſometimes liable to objection. The diviſion into verſes is ſtill more objectionable. But it is now too late to reject it." [P. 202.] Mr. Reeves has found the exact expedient required, to reject this diviſion, ſo far as it interrupts and perplexes the ſenſe; but to retain it, at the ſame time, for every purpoſe of reference or citation. In our Engliſh Bibles we are uſed to ſee, not only the diviſions marked, but, if we may ſo ſay, exaggerated, by breaking each verſe into a ſeparate paragraph; making every new verſe the beginning of a line, and leaving the line unfiniſhed, wherever the verſe cloſes. This method, which was firſt introduced in an early Engliſh verſion, has been followed with too much acquieſcence in ſubſequent verſions in every language; giving this ſacred book an appearance entirely peculiar to itſelf, and by no means attractive to thoſe who deſire to peruſe it in a continued and regular way. The particulars here briefly ſtated, are detailed in a very clear manner by Mr. Reeves, in a Preface which appears to us a model of writing to the purpoſe, without parade or affectation of any kind.

The wiſh of this editor, as of every truly pious perſon, is, that the Bible ſhould not only be conſulted but *read;* as containing in itſelf the ſtrongeſt evidence of its own divine origin, and infinite importance. For this purpoſe, he has been ſtudious, firſt to remove unneceſſary obſtacles; and then, to ſupply all ſuch facilities, as can be given, without entrenching on the purity of the church-verſion, to which, as printer under the Royal patent, he has been careful rigidly to adhere. The common obſtacles are external and internal form. Theſe therefore, in the preſent edition, are ſo modified, that the word of God ſhall at leaſt have the common juſtice that is done to books in general, in rendering them convenient and attractive to the reader. The interruption of the verſes (very commonly injudicious) is removed from the general appearance, while they are preſerved for every purpoſe of uſe, by being diſtinguiſhed in ſmall figures within the lines, like the uſual

marks of reference to notes. The chapters are alſo pointed out, with ſufficient diſtinctneſs to be found always without trouble; but they do not ſtand as principal diviſions of the text, except where they happen to coincide with the chronological diviſions of the hiſtory, or the rational diviſions of the ſubject. This mode of printing gives the Bible an appearance, new indeed to thoſe who have ſeen only the modern editions, but more conformable to ancient uſage, and to the real propriety of the caſe, than the common method of arrangement. As a further guide and aſſiſtance to the reader, the preſent editor has inſerted marginal intimations of the ſubject, running titles, and chronological marks, with principal diviſions into ſections, furniſhed with a general argument to each. At the bottom of the page ſtand the literal renderings from the Hebrew, the ſame which are inſerted in the margins of our large Bibles; and at the end of each volume, or collected in one volume, if the owner ſhould prefer it, are ſhort explanatory notes, compiled from the beſt authorities.

It may perhaps be ſuggeſted, that if large diviſions are required, the chapters might as well be employed alone for that purpoſe. But this method would not anſwer the deſign of the editor, which is to make the principal diviſions of the Bible illuſtrative of the matter it contains. Every one who has ſtudied any hiſtory muſt know, how much the attention is fixed, and the comprehenſion of the ſubject aſſiſted, by ſuch diviſions and ſuch arguments as point out the principal periods. In other works alſo, ſuch diviſions as relate ſtrictly to the leading parts of the ſubject are extremely uſeful to the reader. For theſe purpoſes, the eſtabliſhed chapters are very ſeldom calculated; they neither divide the hiſtory chronologically, nor the ſubject matter with accuracy. They are ſometimes too long, ſometimes too ſhort. The ſections introduced by Mr. Reeves are ſtudiouſly deſigned for ſuch illuſtration as is wanted; and as they are not ſuffered to obliterate, or even to conceal, the old diviſion into chapters, they afford their own peculiar uſe, without at all impeding any purpoſe to which the others have been, or may be applied. The arguments are printed in italics, and are ſo diſtinguiſhed, that they cannot be conſidered as any thing obtruded into the Bible, which does not properly belong to it. We ſhall give, as our example, the Sections of the Book of Geneſis.

"SECTION I. *Of the creation of the viſible world, and the orderly formation of the ſeveral parts thereof, in ſix days time.*" Chap. i. and ii. A. C. 4004.

"SECTION II. *Of the fall of our firſt parents, and the miſerable conſequences thereof,*" Chap. iii. A. C. 4004.

" SECTION III. *Such particulars as are noticed by Moſes, from the fall to his account of the flood.*" Chap. iv. and v. from A. C. 4004 to 2348.

" SECTION IV. *An account of the cauſe, beginning, and ending, of the univerſal deluge or flood, with ſuch other particulars relating thereto as are noticed by Moſes.*" Chap. vi. to xix. v. 17. A. C. 2348.

" SECTION V. *An account of ſuch particulars as are noticed by Moſes, from preſently after the flood, to his beginning the hiſtory of Abraham.*" Chap. ix. v. 18. to xi. A. C. 2348—1921.

" SECTION VI. *The hiſtory of Abraham and his family, from the death of his father Terah, to his own death.*" Chap. xii. to xxv. v. 10. A. C. 1921—1821.

" SECTION VII. *A ſhort account of Iſhmael and his poſterity, and then a larger one of Iſaac and his family, from his marriage with Rebekah to his death.*" Chap. xxv. v. 11. to xxxv. A. C. 1821—1716.

" SECTION VIII. *A ſhort account of Eſau and his poſterity, and then a larger account of Jacob and his poſterity, being the period from the death of Iſaac to the death of Jacob and Joſeph in Egypt.*" Chap. xxxvi. to l. A. C. 1716—1635.

Thus the Book of Geneſis is formed into eight hiſtorical ſections or periods. The Book of Exodus contains four more periods, to the end of chap. xvii. Then, as the detail of the law admits not of chronological diviſion, one large ſection is made, (which is the 13th) extending from Exod. xviii. to Numb. x. 10, and including the whole of Leviticus. For the convenience of the reader, this large ſection is ſubdivided into twenty-five parts, taken at convenient diſtances. The ſeveral removals of the Iſraelites then form diſtinct ſections, of which the 22d ends at Numbers xxi. 21. The 23d ſection is again extenſive, as it contains the hiſtory of many events tranſacted in the ſame place. Of this management, and the reaſon of it, an account is clearly given in the general argument to this ſection.

" SECTION XXIII. *From the Iſraelites coming to the encampment in the plains of Moab by Jordan, to the death of Moſes, containing the remainder of the Book of Numbers and all Deuteronomy**." A. C. 1451.

" *As this Section contains many particulars of what paſſed during this encampment in the plains of Moab, it is divided into parts ſuitable to the matters treated of, in the ſame manner as* SECT. XIII. *which contains what paſſed during the encampment at Sinai.*"

The parts into which this ſection is divided are twenty, a ſingle verſe of Numb. chap. 22, being prefixed as an hiſtorical introduction. Namely, " And the children of Iſrael ſet forward, and pitched on the plains of Moab, on this ſide Jor-

* It is added, " except the laſt chapter," but this is a miſtake. The laſt is included, and SECT. XXIV. begins Joſhua.

dan,

dan, by Jericho." It muſt, in our opinion, be allowed, that theſe chronological diviſions throw great light on the hiſtory; and that a table of the ſections, and their arguments, would be a further accommodation to the reader. Every paragraph has alſo its marginal argument, in a few words; ſo that the reader is conſtantly informed, with the greateſt eaſe, of the ſubject-matter which the text contains. The elucidation thus given to the ſacred hiſtory, without a word of addition, except in the form of arguments, which, in ſome way or other have always been introduced, is often more effectual than any commentary; and readers are here invited to the ſtudy of theſe inſpired books by every external accommodation that can reaſonably be expected.

With reſpect to the ordinary partitions, into chapters and verſes, which, as we ſaid, are ſtill preſerved, though rendered apparently ſubordinate to theſe illuſtrative diviſions, in addition to our own account of them, which was brief and compreſſed, we ſhall now inſert that of Mr. Reeves, which is full, clear, and ſatisfactory.

"This manner of ſubdividing the matter of a book, into ſmall verſes, is peculiar to the Bible, and it is the abuſe of a contrivance that was deſigned for another purpoſe, the hiſtory and progreſs of which is worth conſidering.

"The ſacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of thoſe for whom they were originally compoſed, without any diviſion of this ſort. The firſt need of any thing like ſuch a diviſion was after the Babyloniſh captivity; the Jews had then moſtly forgotten the original Hebrew; and when it was read in the Synagogue, it was found neceſſary to have an interpretation in the Chaldee, for the uſe of the common people. To make this interpretation intelligible and uſeful, the reader of the Hebrew uſed to pauſe at ſhort diſtances, while the interpreter pronounced the ſame paſſage in Chaldee; ſuch pauſes became eſtabliſhed, and were marked in the manuſcript, forming a ſet of verſes like thoſe in our preſent Bibles. This diviſion into verſes was confined to the Hebrew Scriptures, and to the people for whoſe uſe it was contrived; no ſuch diviſion was made in the tranſlation of the SEVENTY, nor in the Latin verſion; ſo that the Bible uſed in the Greek and the Weſtern Churches was without any ſuch diviſion, either in the Old or New Teſtament.

"It was, however, found neceſſary in after times, to make a diviſion and ſubdiviſion of the ſacred books; but it was for a very different purpoſe; it was for the ſake of referring to them with more eaſe and certainty. We are told, that Cardinal HUGO, in the 13th century, made a concordance to the whole of the Latin Bible, and that for this purpoſe of reference he divided both the Old and New Teſtaments into chapters, being the ſame that we now have. Theſe chapters he ſubdivided into ſmaller portions, diſtinguiſhing them by the

the letters of the alphabet; and, by thoſe means, he was enabled to make references from his concordance to the text of the Bible. The utility of ſuch a concordance brought it into high repute; and the diviſion into chapters, upon which it depended, was adopted along with it, by the divines of Europe.

"This diviſion into chapters was afterwards, in the 15th century, adopted by a learned Jew, *for the ſame purpoſe of reference*, in making a concordance to the Hebrew Bible. This was RABBI MORDECAI NATHAN, who carried the contrivance a ſtep further; for, inſtead of adhering to the ſubdiviſions of Cardinal HUGO, he made others, much ſmaller, and diſtinguiſhed them, not by letters, but by numbers. This invention was received into the Latin Bibles, and they make the preſent verſes of the Old Teſtament. In doing this, he might poſſibly have proceeded upon the old ſubdiviſions, long before uſed for the interpretation into Chaldee. We ſee, therefore, that the preſent diviſion of the Old Teſtament into chapter and verſe, was an invention partly Chriſtian and partly Jewiſh, and that it was *for the ſole purpoſe of reference, and not primarily with a view to any natural diviſion of the ſeveral ſubjects contained in it.*

"The New Teſtament ſtill remained without any ſubdiviſion into verſes, till one was at length made, for the very ſame purpoſe of a concordance, about the middle of the 16th century. The author of this was ROBERT STEPHENS, the celebrated printer at Paris. He followed the example of RABBI NATHAN, in ſubdividing the chapters into ſmall verſes, and numbering them; and he printed an edition of the Greek Teſtament ſo marked. This diviſion ſoon came into general uſe, like the former one of the Old Teſtament, from the ſame recommendation of the concordance that depended upon it; and Latin Teſtaments, as well as Bibles, were ever after diſtinguiſhed into chapters and verſes.

"It remained for the tranſlators of the Engliſh Bible to puſh this invention to an extremity. The beginning of every chapter had been made a freſh paragraph in all the printed Bibles; but the verſes were only marked by the number, either in the margin, or in the body of the matter; ſuch minute ſubdiviſions did not then ſeem fit to be made into diſtinct paragraphs. But the Engliſh tranſlators, who had fled to Geneva during the perſecution of Queen Mary, and who publiſhed there a new tranſlation, famous afterwards under the name of the Geneva Bible, ſeparated every one of the verſes, making each into a diſtinct paragraph. This new contrivance was ſoon received with as much approbation as the preceding; and all Bibles, in all languages, began to be printed in the ſame manner, with the verſes diſtinguiſhed into paragraphs; and ſo the practice has continued to the preſent time. A ſingular deſtiny, to which no other book has been ſubjected. For in all other works, the index, or concordance, or whatever may be the ſubſidiary matter, is faſhioned ſo, as to be ſubordinate to the original work; but in the Bible alone, the text and ſubſtance of the work is diſfigured, in order to be adapted to the concordance that belongs to it; and the notion of its being peruſed, is ſacrificed to that of its being referred to. In conſequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book for peruſal and

and ſtudy; and it is much to be feared, that this circumſtance makes it more frequently uſed as ſuch; it is referred to for verifying a quotation, and then returned to the ſhelf. What book can be fundamentally underſtood, if conſulted only in ſuch a deſultory way! Thoſe, who extend their reading, but ſtill regulate their efforts by the chapters, are not more likely to ſee the ſcriptural writings in the true view." P. ii.

Thoſe parts of the Scriptures which are conſidered as metrical, Mr. R. has diſtinguiſhed from the reſt by printing the verſes in the uſual manner, and this makes a ſufficient diſtinction, without attempting any new arrangement of the words. The uſe of the ſections employed by Mr. Reeves, in the hiſtorical books, we have already exemplified; in other parts of the Scriptures they are made to anſwer other purpoſes, but with no leſs judgment and propriety. Thus, in the argumentative parts, as the Apoſtolical Epiſtles, they mark the diviſions and tranſitions of the ſubject. We may exemplify in the Epiſtle to the Romans.

"THE INTRODUCTION." Ch. i. to ver. 16.

"SECTION I. *The Apoſtle ſhows, that juſtification is to be attained only by faith, that is, by the gracious terms of the Goſpel; in contradiſtinction to the works done by the guidance of the law, either of nature, or of Moſes, and conſidered excluſively of the grace of the Goſpel; that Jews as well as Gentiles ſtand in need of juſtification by faith, or the grace of the Goſpel; and that by faith, without circumciſion, or the obſervance of any other legal rite, the Gentile converts are juſtified, as well as the Jewiſh converts; conſequently, that the latter have no reaſon to boaſt over the former, in reſpect of circumciſion, or the law.*" Chap. i. 17, to chap. v.

"SECTION II. *Juſtification by faith being eſtabliſhed as a true doctrine, the Apoſtle proceeds to treat of its conſequences; and ſhows that Chriſtianity does not thereby give any encouragement to ſin, but requires obedience to God; and that the law was abrogated, becauſe it could not enable them, who lived under it, to ſubdue ſin, and live holily; whereas the Goſpel enables us by the Holy Spirit to do both.*" Chap. vi. to chap. viii.

"SECTION III. *To ſhow, that in what he had ſaid in favour of the Gentiles there was no want of kindneſs to the Jews, the Apoſtle now proceeds to aſſure the Jews, in the moſt ſolemn manner, of his affection towards them, and his concern for their ſpiritual welfare.*" Chap. ix. to xi.

"SECTION IV. *Inſtructions concerning Chriſtian behaviour, eſpecially the mutual behaviour of the weak and ſtrong in faith.* Chap. xii. to xv. v. 13.

"CONCLUSION." Chap. xv. ver. 14, to the end.

In his notes, the plan of the editor is firſt to give a conciſe account of the book to which they belong, and to ſubjoin the notes, referring them to the chapters and verſes. Of theſe ſhort remarks, we do not think it neceſſary to give any ſpecimen, the well-known character and abilities of the compiler, are ſufficient vouchers to the public for the utility of this part of the work.

work. It concludes with the Chronological and other Tables, taken from the large editions of the Engliſh Bible. Our concluſion, from a careful conſideration of the plan and conduct of this edition, can be only a ſtrong and earneſt recommendation of its uſe, to the generality of the Britiſh public.

ART. II. *Memoirs of the Life and Travels of the late Charles Macpherſon, Eſq. in Aſia, Africa, and America. Illuſtrative of Manners, Cuſtoms, und Character; with a particular Inveſtigation of the Nature, Treatment, and poſſible Improvement, of the Negro in the Britiſh and French Weſt-India Iſlands. Written by himſelf, chiefly between the Years* 1773 *and* 1790. 12mo. Conſtable, Edinburgh; Vernor and Hood, London. 1800.

THIS ſmall work has for two years unaccountably eſcaped our notice, though it profeſſes to communicate both amuſement and inſtruction. The high character given of it and its author, by Miſs Hamilton, in her *Letters on Education*, induced us to ſend for a copy, and to read it with particular attention; but the lady muſt not be ſurpriſed, if we deem not *the Memoirs of Charles Macpherſon* entitled to the higheſt praiſe, or even every where fit for youthful peruſal. Many detached paſſages are indeed excellent, and, on the whole, the *tale* is well told; but whether it be the embelliſhed narrative of the incidents of a real life, or altogether fictitious, the vanity of the author, who at leaſt *appears* as the hero, is diſguſting; whilſt his conduct, on ſome occaſions, deſerves the ſevereſt reprehenſion. The work, as far as publiſhed, holds out no moral inſtruction, except to ſlave-owners in the Weſt-Indies, by whom it is not likely to be read.

Mr. Macpherſon is here ſaid to have deſcended from a younger branch of one of the moſt reputable families in Argyleſhire. His father, honoured with the patronage of Archibald Duke of Argyle, roſe to the rank of a captain in the army; but having, on his ſecond marriage, diſpoſed of his commiſſion, without previouſly acquainting his Grace, he loſt the friendſhip of that powerful nobleman. He retired with his wife and three children to the country; and taking a ſmall farm for his *amuſement*, he contrived, by rational œconomy, to ſupport the character of a gentleman, "in a ſtyle which was altogether extraordinary"!

A train of unfortunate events, however, reduced him to poverty; but having obtained a penſion of forty pounds a year, he

he ſtill contrived to ſupport himſelf and his family with credit. *Honour*, we are told, was the ruling principle of his conduct; and it ſeems to have been the *only* principle which he inculcated on the minds of children; for though we have a full account of his mode of educating this his youngeſt ſon, we do not perceive that he deemed *religious* inſtruction at all neceſſary. Once, indeed, when bidding adieu to his *dear Charles*, after exhorting him to avoid low company; to let his faults and follies be the faults and follies of a *gentleman*; to conſider *a mean action* as worſe than death; to avoid quarrels by gentleneſs and civility; to repreſs inſolence and audacity with firmneſs and ſpirit; and to be a man of *honour* and humanity; he adds, "above all, be a ſervant to your God." But *how* God is to be ſerved, Charles Macpherſon ſeems never to have been told by this moſt honourable father.

Of himſelf, this author ſays,

"With certain natural endowments, which beſpoke genius, and with acquirements which, perhaps, were unuſual at ſo early a period, I was pronounced a moſt *wonderful boy!* At the age of eight, I could write *five* different characters in no contemptible ſtyle; could, without having received any inſtruction, and with nothing but pen and ink, imitate ingeniouſly any thing I found delineated on paper or canvaſs; was an apt ſcholar in *every branch of education* I had tried; and diſcovered ſo early a propenſity to poetry, that, by the age of eleven, I had not only written *Jeu d'eſprits*, but attempted a dramatic performance in verſe, in imitation of Gay's *Dione*."

If any real character be delineated under the name of Charles Macpherſon, he could not fail to be pronounced a *wonderful boy;* for in early maturity he ſurpaſſed Pope, and perhaps equalled Cowley; and ſuch boys, as they were, are not often ſeen. To this genius and theſe acquirements were added, we are told, the moſt amiable diſpoſition, an uncommon ſhare of manly beauty, and a heart extremely ſuſceptible of love!

About the proper mode of educating this *prodigy*, we have an intereſting debate between his father, the captain, and the pariſh ſchoolmaſter; the former maintaining that a claſſical education is worſe than uſeleſs, to a young man of no fortune, who is not to be bred to one of the learned profeſſions; and the latter contending that, in every ſtation of life, an acquaintance with Roman literature is a ſource of happineſs. Both diſputants reaſon with much plauſibility; but though the captain is made to come off victorious, *we are not ſure* that he has *always* the better of the argument. When he ſays that a knowledge, even a *limited* knowledge, of the Latin tongue is an *impediment* to the acquiſition of a good Engliſh ſtyle, he advances an opinion contrary to all experience; and when the ſchool-

ſchoolmaſter, on the other hand, ſuppoſes that it is an enthuſiaſtic admiration of the *ancient heroes* which impels our youth to make the army his profeſſion, he ſhows himſelf little acquainted with human nature, and a ſtranger to the diſpoſitions and habits of the greater part of thoſe, for whom in early life commiſſions are purchaſed.

But we muſt ſet out with our hero on his travels, who, having paſſed ſome time at Briſtol, with a couſin of very ſingular manners, engrafted on the moſt benevolent diſpoſition, proceeded to the Weſt-Indies, and after a few unimportant events, found himſelf clerk to a gentleman of St. Chriſtopher's, who was then ſettled as a merchant in Guadaloupe. This man, whoſe name was *Penguin*, is repreſented as *national*, *paſſionate*, *tyrannical*, and *revengeful*; and ſo very *jealous* of his wife, as to be ſeized with a kind of madneſs when he heard a civil thing ſaid to her by either man or boy. Of all this our hero was informed, the very firſt day that he was at Penguin's ſtore; but, though the truth of the information was ſoon confirmed by the evidence of his own ſenſes, he was far from conducting himſelf in the manner that *honour ſhould*, and that *religion* certainly *would*, have pointed out as proper, for a handſome young man, in ſuch ſingular circumſtances.

The lady is deſcribed as young, handſome, and extremely *ignorant*; but poſſeſſed at the ſame time of great ſweetneſs of diſpoſition, which, joined to a certain ſoft expreſſive languor, rendered her not only intereſting but *attractive*. Women of this deſcription are compoſed of "matter too ſoft a laſting mark to bear;" and are in great danger of having their affections diverted from their huſbands, even when thoſe huſbands are neither tyrannical nor jealous. In the preſence of Mrs. Penguin, therefore, duty combined with prudence would have ſhown to Mr. Charles Macpherſon, the abſolute neceſſity of the utmoſt circumſpection in his behaviour; but he had too much *ſenſibility* to liſten to the dictates of prudence.

Falling ſick, ſoon after his arrival in the iſland, he was nurſed by this *good creature* with a care and tenderneſs, which, though it could not fail to produce *gratitude* on his part, he ſoon perceived to occaſion very different ſenſations in her huſband. He even overheard Penguin curſe his wife, and threaten to break her *neck* if ſhe paid ſo much attention to the young man; and yet he continued to receive from her the ſame attentions, after ſhe had confeſſed that ſhe would probably be *beaten* for paying them! Nay, the lady and he contrived to meet clandeſtinely, after he had overheard her groans in conſequence of being pinched by her jealous huſband for a whole night, becauſe ſhe had been ſo much in private with Charles Mac-

Macpherſon. Such conduct in a ſoft and *extremely ignorant* girl may be entitled to ſome excuſe; but it can admit of no apology, even in a *young* man, of this hero's honour and accompliſhments. When ſhe told him, as ſhe imprudently did, all that had paſſed on his account, between herſelf and Penguin, he ſurely ought to have ſhown her the abſolute neceſſity of their having as little intercourſe with each other as poſſible, and the propriety of a diſtant, if not cold behaviour, when they ſhould accidentally meet, whether by themſelves or in company.

Inſtead of all this, Mrs. Penguin and he contrived to get themſelves invited, at the ſame time, to paſs ſome days at the country-ſeat of a French lady, a Madame Bellanger; but what is more extraordinary, Penguin agreed to his wife's accompanying Macpherſon to that rural retreat, though it appears from the narrative, that not only *he was jealous*, but that alſo Madame Bellanger's daughter, if not Madame Bellanger herſelf, ſuſpected an improper attachment between Mrs. Penguin and her huſband's clerk. It is true that Antoinette, the daughter, is repreſented as in love with our hero, whoſe accompliſhments are ſaid, *by himſelf*, to have been ſuch as no woman could reſiſt; and this circumſtance may account for her ſuſpicions.

At *la Cache*, Madame Bellanger's country reſidence, they were entertained with that lady's ſtory, which is very affecting, and would have been well told, had ſhe not repreſented herſelf as having been induced by declamations in praiſe of *ſincerity*, and in contempt of popular opinion, to *deceive* her father, and enter into a *clandeſtine* marriage, which brought upon him a violent death. As her puniſhment followed cloſe on her fault, this narrative would hardly have been objectionable, had ſhe not, in the preſence of her own daughter and Mrs. Penguin, admitted, at the age of forty, the force of thoſe reaſonings, which made her, at nineteen, deſpiſe the opinion of the world. For thoſe reaſonings we have not room, nor are they worthy of room; ſince there is not a maxim more completely confirmed by experience, than that the young woman, who has once brought herſelf to deſpiſe character, will not long pay homage to virtue.

Macpherſon, impelled by *ſenſibility*, and a laudable deſire to improve his knowledge of the French language, committed Madame Bellanger's *loving* and mournful tale to paper, and ſubmitted the compoſition to her correction. The *ſoftly languid* Mrs. Penguin could not fail to be deeply affected with the narrative; for it is capable of affecting minds leſs ſuſceptible of tender feelings than hers is repreſented to have been: but

but ſhe did not pitch upon the moſt proper place, in which to hear the young author read it.

" I had nearly completed my narrative," ſays he, " when one evening Mrs. Penguin, obſerving Madame Bellanger and her daughter engaged in ſome neceſſary domeſtic concerns, propoſed a walk till ſupper-time. As her huſband was expected the next day, *our converſation naturally* turned on our approaching departure from LA CACHE, and the agreeable ſociety we were about to loſe for a conſiderable time; which as *naturally* produced a *mutual penſiveneſs* that neither of us could ſhake off. We had ſeated ourſelves for coolneſs on the bank of the ſtream at the bottom of *our favourite plantain walk*; and Mrs. Penguin having enquired how far I had proceeded in my narrative, I pulled the manuſcript out of my pocket, and ſhowed her. " Read," ſays ſhe, " the part that relates the misfortune and death of the Count de V——." I willingly complied; and as I was proceeding, the vanity of a young author was highly gratified in perceiving Mrs. Penguin's compaſſionate ſorrows pay ſo liberal a tribute to deſcriptive calamity. She had at the commencement, from an *eagerneſs* of *attention*, drawn cloſe to me; and, in the act of looking over what I had written, had *naturally*, and I am ſure inadvertently, reclined upon me, with her *right hand* reſting on my *right* ſhoulder. (a pretty fond attitude). When I came to that part of the narrative where the expiring father takes leave of his wife and daughter, Mrs. Penguin's hand dropt with a convulſive and ſudden motion to the ground. This change, which withdrew a partial ſupport to her former poſition, occaſioned *her face to come cloſe to mine;* and while her head reſted on my left ſhoulder, I had, from an apprehenſion of her falling, inſenſibly put my *arm round her waiſt*, to ſupport her. *How long we had remained thus, I know not;* but a ruſtling noiſe behind us induced me to look around, when, to my no ſmall ſurprize and confuſion, I perceived Penguin and Mademoiſelle Antoinette within a few yards of us."!

That Penguin's jealouſy ſhould be rouſed by ſuch a ſcene as this, will ſurely ſurpriſe none but readers of *ſenſibility*. It was indeed rouſed effectually; when, after d—n—g his wife, and giving her a kick in the belly, he was toſſed into the deepeſt part of the ſtream by our hero! The ſcreams of the ladies brought a gentleman from the houſe in time to witneſs the huſband's immerſion from the pool, and to prevent a renewal of the combat between him and his clerk. But when Penguin breathed revenge, Mr. Macpherſon, who had been taught to " repreſs inſolence and audacity with firmneſs and ſpirit," told him,

" That the threat of a coward, who could uſe a poor defenceleſs woman as he had done, could be productive of no other alarms on his part, than the fear of a renewal of thoſe ſhameleſs acts of brutality to one, who had already experienced ſo many, and borne ſuch marks of his contemptible jealouſy and revenge. This, I preſume, Sir, will be

be one of your *pinching* nights, continued he. In theſe *manly* and *heroic* acts you are indeed uncommonly courageous." !!

Penguin's character is a very bad one, and his jealouſy is every where deſcribed as bordering upon madneſs; but he muſt have been as void of ſuſpicion as Mrs. Bull, of famous memory, required *her* huſband to be*, if ſuch a ſpeech, following the ſcene which he had juſt witneſſed, did not fill his mind with ſomething *more* than ſuſpicion, that his wife was an abandoned ſtrumpet, and his Scotch clerk a profligate villain. Yet, as if all this had not been enough to convince him, our illuſtrious hero, ſo carefully educated in the principles of *honour*, inſtead of accompanying the party to the houſe, and protecting the wife from outrage, if he could not ſatisfy the huſband of her innocence, mounted a horſe, and rode off to *Port Louis!*—And this is the laſt exploit recorded of him in theſe Memoirs. Whether, when he performed it, he remembered his father's injunction, "to conſider a *mean* action as worſe than death," we ſhall perhaps be told in a ſubſequent volume.

But though the hiſtory of Charles Macpherſon holds up no example worthy of imitation, there are, in the eventful tale of Madame Bellanger, and in the reaſonings of that lady with Mr. Penguin, many valuable hints on the proper management of Negro ſlaves. While the fate of her firſt huſband exhibits an awful warning againſt injudicious indulgence; the reformation wrought upon her Negroes in the courſe of fifteen years, ſhows what might be done with theſe ſavages, by inſtilling into their minds the firſt and ſimpleſt principles of religion; by introducing among them a ſenſe of decency; and by inducing them to adhere with fidelity to the marriage vow. This part of the work deſerves the moſt ſerious peruſal of ſtateſmen and legiſlators, whether they be friendly or hoſtile to the commerce in ſlaves; and on that account it is, with great propriety, inſcribed by the editor to the Right Hon. Henry Dundas. It is a pity that ſuch uſeful matter ſhould be laid up where ſtateſmen are not likely to look for it; and that ſuch facts as may be real are not authenticated by the name and deſignation of the editor as well as the author.

---

* "I do ſay, huſband, and I will ſtand by it, that without the innocent freedoms of life, matrimony would be a moſt intolerable ſtate; and that a wife's virtue ought to be the reſult of her own reaſon, and not of her huſband's government; for my part, I would ſcorn a huſband that would be jealous, if he ſaw a fellow a-bed with me."

Hiſt. of John Bull, Part I. Ch. 8.

Having ſaid that, on the whole, the tale is well told, truth compels us to add, that the language is not always unexceptionable. Thus, in p. 11, the author ſays, "*to* a modeſty and ſenſibility, even to exceſs, *I poſſeſſed* no inconſiderable fund of humour and vivacity." This is nonſenſe: it ſhould be either "*with* a modeſty," or, "I *added* no inconſiderable fund," &c. Again, p. 16: "My brother, who was ten years older than *me* (it ſhould be than *I*) endeavoured," &c. In p. 26, it is ſaid, that "an habitual *gratification of what we called the good things of this world*, is the heavieſt and moſt grievous tax that can poſſibly be laid on future tranquillity." This likewiſe is nonſenſe, though it appears from the context that the meaning of the ſpeaker was, that "an habitual ſenſual indulgence is the heavieſt tax." In p. 61, the author ſpeaks of a lady's "tippling operations." We have often met with the word *tipple*, both as a noun and as a verb; with *tippler*, and with *tippling*; but the phraſe *tippling operations* is new to us. Theſe are inſtances of careleſſneſs: the following is an inſtance of unmeaning affectation. "*Impreſſions* and *ideas*, like light ſubſtances, continually *float in the air*; and as the breeze of folly, or the guſt of diſſipation arrives, *flutter* and *diſperſe*, *unnoticed* and uncultivated."!!

ART. III. *An Enquiry concerning the Influence of Tithes upon Agriculture, whether in the Hands of the Clergy or the Laity. Together with ſome Thoughts reſpecting their Commutation. To which are added, Remarks upon the Animadverſions of Mr. A. Young and his Correſpondents relative to the Subject of Tithes; as well as thoſe of the County Agricultural Surveyors employed under the Direction of the Board of Agriculture. By the Rev. John Howlett, Vicar of Great Dunmore, Eſſex.* 8vo. 120 pp. 3s. Richardſon. 1801.

WE take up with much deference a book written by this reſpectable author; but not with implicit deference. The general tenor of our remarks may probably atteſt the former point; and the complexion of ſome of them the other.

By a few introductory obſervations, Mr. H. endeavours to obviate any prejudice which may exiſt in the minds of the laity, againſt the impartiality of a clergyman writing on the ſubject of tithes, and their influence upon agriculture. With concern we find, that his motives of intereſt *againſt* tithes are as great as thoſe *for* them.

"His

" His private property is ſuch, and his church preferment ſo inconſiderable, that the former would be as much benefited by the commutation or abolition of tithes as the latter would be injured; he has now been forty years in the church; has never received from thence even half what was adequate to the decent maintenance of himſelf and family, and, from his advancement in life, and other concurring cauſes, has no rational proſpect of any thing further, and at the ſame time ſees that one half of his brethren have not been ſo fortunate as himſelf: ſuch a perſon is not likely to be much prepoſſeſſed in *favor* of tithes, from which ſuch deficient clerical income has ariſen; nor can he be greatly prejudiced *againſt* them, as the balance is ſo nearly in equilibrio." P. 1.

We cannot object to an author's proving, if he thinks fit, his impartiality; but when facts truly ſtated, and arguments juſtly drawn from them, are to determine a queſtion, we do not require that a man ſhould be indifferent as to the iſſue of it. Beneficed clergymen, having no eſtates in land, and writing in defence of tithes, are entitled to at leaſt as much credit as proprietors, or their agents, declaiming againſt them; even though the latter be ſupported by a Board, which requites public grants by countenancing groſs invectives againſt the exiſting laws. The former are maintaining ground, occupied for centuries with benefit to the kingdom; the other are bringing forward innovations, of very queſtionable tendency at the beſt.

" A general repreſentation" is then given of the nature and conſequence of tithes.

" Tithes, as legally and conſtitutionally ſettled in this kingdom, and as far as reſpects many of the fruits of the earth, are the tenth of the produce, ſubject to none of the expences of cultivation, nor of ſeverance from the ground; liable, however, to the land-tax, and parochial rates of every denomination; [church-rates excepted] as alſo to the charges of collecting, and preparing them for, and carrying them to, market. Hence it is apparent that the real value of all ſuch tithes increaſes faſter than the value of the titheable lands, in the exact proportion of the increaſed expence of cultivation, and of ſeverance: and as theſe expences have been rapidly advancing for many years paſt, the diſproportion between the increaſing value of tithes and titheable lands has been growing every day greater and greater." P. 2.

Here we obſerve, that if the wages paid " for cultivation and ſeverance from the ground", do not keep pace with the times; and if labourers are conſequently maintained in part by the poor-rate (which we believe to be generally the caſe) ſo far tithes *are* made ſubject, and do actually contribute, to the expences above-mentioned; and we account this to be a grievance faſt increaſing upon tithe-owners, as well as upon ſmall farmers who do their own work. Strange as it may ſeem, great farmers are great gainers by an increaſed poor-

rate,

rate, ſuppoſing it to be expended for only lawful purpoſes. If theſe perſons, inſtead of paying 2s. a day, can put off their numerous labourers with 1s. 6d. referring them and their families to the overſeer for 6d. more, is it not evident that they throw a great portion of this burthen (we do not ſay a fourth part) upon thoſe, who neither employ nor create any poor at all, eſpecially upon thoſe who occupy their own little patrimony?

"Should the expence of cultivation hereafter diminiſh (an event, though not very probable, is yet far from impoſſible) and ſhould that occaſion, what is naturally to be expected, a proportionate diminution in the price of all titheable articles, the value of tithes would then decreaſe nearly in the ſame ratio they have recently advanced. In full juſtice to our inquiry, therefore, the argument ſhould be applied both ways." P. 5.

Tithes are next conſidered under four diſtinct circumſtances.

"1ſt. As paid to the lay impropriator by the land-proprietor cultivating his own eſtate.

"2d. As paid to the clergyman by the land-proprietor.

"3d. As paid by the farmer, or mere occupier of the land, to the lay impropriator.

"4th. As paid by the farmer to the clergyman." P. 6.

1ſt. Here it is ſtated, that the proprietor is nearly in the ſame predicament, with regard to the impropriator, as the mere farming tenant is with reſpect to his landlord; and it is ſhown that, in the caſe of projected improvements,

"no injury appears to reſult to the public at large, from the payment of tithes to the lay impropriator by the land-proprietor cultivating his own eſtate, but what is common to all the landed property in the kingdom, when let to tenants." P. 8.

"The owner can let the land to a tenant on terms ſo advantageous, as to afford ample incitement highly to advance its value; the lay impropriator can do the ſame with reſpect to his tithes, and perſonal intereſt will be a ſimilar inducement to each. Whatever objection, therefore, may lie againſt the *latter*, is equally ſtrong againſt the former: and if you would aboliſh tithes becauſe they may incidentally, in ſome extraordinary caſes, and where the parties are defective in prudence, be a diſcouragement to agricultural improvements, you might for the ſame reaſon reſtrain the land-proprietor from letting his eſtates, compel him to turn farmer, and cultivate his land himſelf." P. 8.

2d. A circumſtance is here ſtated,

"which appears, at firſt ſight, to be *peculiarly* diſcouraging to agriculture, and that is, that the clergyman can make no agreement with the land-owner that would bind a ſucceeding incumbent. Hence it may ſo happen, that the land-proprietor, from the fairneſs and candid indulgence

indulgence of a clergyman, may make terms of ample encouragement to ſome expenſive and capital improvement. But as ſoon as the improvement is completed, and before a farthing profit has reſulted from it, the clergyman dies. His ſucceſſor has a *legal* right to take a *tenth* of the increaſed produce; and which may, perhaps, be more than the whole of the profits." P. 9.

Some inconvenience is admitted to attend this contingency; but,

"even this caſe, which is ſurely the worſt that can be ſuppoſed with reſpect to the pernicious tendency of tithes in the hands of the clergy, is not nearly ſo bad as that of tenants of farms without leaſes, upon the death of an equitable, humane, and benevolent landlord, ſucceeded by a thoughtleſs, needy ſpendthrift, [it might have been added, or a ſordid churl] who will not only ſeize upon the *tenth* of the increaſed produce, but nearly on the *whole*, by augmented rent; and if the preſent tenant, from having expended thouſands on the improvement, cannot afford to give the demanded augmentation, others, who have been at no expence at all, both *can*, and readily *will*; and the cravings of indigent prodigality [or of unprincipled ſelfiſhneſs] muſt be gratified. Inſtances of this latter kind, from the nature of things, and a thouſand conſiderations, more frequently happen than thoſe of the former. If, therefore, tithes in the hands of the clergy ought, for theſe reaſons, to be aboliſhed or commuted, the land-proprietors ought alſo to be obliged to give leaſes to their tenants of a properly encouraging length." P. 10.

Several circumſtances are enumerated, which counterbalance this inconvenience in the caſes of clergymen, but not of lay impropriators; and it is concluded, that

"tithes are better to the land-proprietor, when in the hands of the clergy, than in the hands of the laity."—"This concluſion, deduced from theory, is amply confirmed by a view of the general fact, that the tithes paid to the lay impropriator are much higher, perhaps even 25 per cent. than thoſe paid to the clergyman, eſpecially if theſe latter are vicarial." P. 12.

3d. The impropriator is briefly vindicated in taking the tithe of improvements.

4th. The clergyman is vindicated more at large; and it is proved, that he generally accepts a very moderate commutation. In the author's neighbourhood, not one rector in ſeven takes tithes in kind, and ſtill fewer vicars. The former, in general, accept a compoſition for them, one fourth below their real value; the other one third, or ſtill lower. We do not place much reliance on the *General Views*, taken in a gallop round the ſeveral counties; but it appears in Eſſex, from the mouths of farmers themſelves, that the

" average compoſition for tithes of every kind, great and ſmall, and whether paid to the clergy or laity, is ſcarcely three ſhillings and ſixpence an acre, and their advance during the laſt twenty years only thirteen pence halfpenny." P. 15.

Within theſe twenty years, the price of almoſt every titheable article has been nearly doubled.

The following is a true and melancholy picture.

" That the clergy, eſpecially the inferior and vicarial clergy, are extremely moderate in the exaction of their dues, may, perhaps, with ſome degree of probability at leaſt, be inferred from their preſent actual condition, and that in which their families are generally left. While our merchants, our traders, our manufacturers, our farmers, are every day raiſing fortunes, and becoming wealthy and opulent, the inferior clergy are ſinking deeper in indigence. Witneſs the numerous charities to ſupport the increaſing number of their deſtitute widows and orphans; which, from the benevolence and liberality of our gentry, and of the higher and middle orders of our clergy, are continually augmented. But the ſum total of all theſe charities, and all theſe kind benefactions, I have no ſcruple to aſſert (becauſe I think I could prove it) ſcarcely amount to a *tenth* part of what would be added to the income of the clergy, had they conſtantly the full increaſing value of their tithes." P. 16.

We account it a moſt unfortunate circumſtance for the church, that tithes were ever compounded for at all; except in rare caſes, of very expenſive improvements by drainage, embankments, &c. The door of commutation being once opened, every farmer preſſes towards it, and murmurs if he be excluded; yet thinks the terms of admiſſion (whatever they may be) too high, and accounts the price he pays juſt ſo much money thrown away. Had the clergy adhered to the method of their forefathers, and continued to take tithes in kind, their condition would have been very different from what it now is; and the clamours by which we are ſtunned, from ſelfiſh proprietors, and *unwiſe* tenants, would never have been heard in the kingdom.

At pp. 17, 18, we find, with ſurpriſe and ſatisfaction, the very ſubſtance of thoſe remarks which we had made at p. 3, concerning the influence of the poor-rate upon tithe-owners and ſmall farmers. We ſhall take credit with the author and our readers for this coincidence of our ſentiments, without any formal aſſeveration (which we truſt is unneceſſary) of its being purely accidental on our part. When, however, it is ſaid, that in a certain country pariſh the poor-rate has riſen from 4s. or 5s. to even 20s. in the pound, the *period* within which this has happened ſhould have been named, and the *other cauſes*, if they were peculiar; for want of which, our information is eſſen-

eſſentially defective. We do not agree with Mr. H. as to the practicability of *a legal regulation of wages*, in favour of which he has not adduced any *argument* whatever; though "againſt it," he ſays, "I have not yet ſeen an objection, which in my apprehenſion weighs a ſingle grain." This mode of anſwering numerous objections is very compendious, but not quite ſo ſatisfactory. The well-known captain, who could kill twenty men, and then twenty more, as faſt as they could appear before him, did not equal, in execution, Mr. H. in this proceeding, who has diſpatched a hoſt of adverſaries by a ſingle ſtroke of his pen.

Dr. Anderſon's miſchievous declamation againſt tithes in kind, the legal title to which is more ancient than any landlord can ſhow to his eſtate, is thus well encountered by Mr. Howlett.

"The ſubſtance of the Doctor's argument is merely the *old* one, that the taking tithes in kind diminiſhes the quantity of manure for the lands from which they are taken. This is applicable only to certain deſcriptions even of *prædial* tithes, ſuch as of corn, hay, and whatever yields food for cattle; while hops, and ſeeds of almoſt every denomination [and wool] together with the produce of gardens for human conſumption, are nearly out of the queſtion; they producing no manure after tithing, whether taken in kind, or compounded for in money.

"Now as to the manure ariſing from tithes taken in kind, what becomes of it? Is it loſt? By no means. It is only transferred from the lands of one man to thoſe of another. The grounds of the farmer are not more *impoveriſhed*, than thoſe of the tithe-man are *enriched*; or, if he has no lands of his own, or gets more manure than he wants, he ſells it for the uſe of his neighbours. Although, therefore, the land-proprietor is undoubtedly thus far injured, (if it can be properly ſo called,) the public at large is equally benefited in one caſe as in the other; and ſo, upon the whole, agriculture receives no ſort of diſcouragement." P. 23.

"Another objection to tithes in kind is the expence attending it. The farmer can gather in his whole crop, it is ſaid, at nearly, if not quite, as little coſt as he can the nine parts of it. The tithe-man's expence, therefore, which ariſes from collecting the tithes, and conveying them home, perhaps many of them to the diſtance of three or four miles, is entirely loſt; firſt to himſelf, and finally to the public; thus tending to check the advancement of agriculture, becauſe it increaſes the expence of raiſing the ſame quantity of produce. This, indeed, in my apprehenſion, is the only real and ſubſtantial objection to the practice in queſtion. At the ſame time, this very circumſtance is highly to the advantage of the farmer, or mere cultivator of the ſoil; as it cannot but powerfully operate on the mind of the tithe-man, whether clerical or lay, to accept a moderate compoſition for his tithes, even conſiderably below their value; and ſo it becomes, in the

end, inſtead of an obſtruction, an encouragement to agriculture, as far as the farmer is concerned." P. 24.

A note, at p. 25, contains a very juſt obſervation, made in the Agricultural Report of Oxfordſhire.

" As to the objection of carrying the profits (when the tithes are in kind) to other lands, it is obviated, if the manure ſo made be properly applied. The profits ariſing in a pariſh are expended in the pariſh; and whether they fertilize private property, or parochial glebe, the general produce is equally improved, and the public equally benefited."

To which we may add, that no one is injured; for the tenth of the manure no more belonged to the land-owner, than the tenth of the produce; and if the farmer does not continually improve his land with nine tenths of the manure, the remaining pittance would be very inefficacious to redeem his ignorance or his negligence.

Sect. VI. proves, by fact, that tithes have not injured agriculture. Two ſtriking inſtances are adduced, in the pariſhes of Broxtead and Elſenham; where a layman and a clergyman took tithes in kind for many years, and yet farms were at leaſt as highly and expenſively cultivated, as in the ſurrounding tithe-free pariſhes. In our 14th volume, p. 272, we produced a ſimilar inſtance (which *the Secretary* had choſen to overlook) in the caſe of two whole hundreds, containing twenty-two pariſhes, contiguous on the eaſt and weſt to the ſea-port of Boſton, in the county of Lincoln.

" In plain, ſimple truth, when was the agriculture of Eſſex in ſo flouriſhing a ſtate as at preſent? When were the exertions of the farmer and the land-proprietor ſo alert and ſpirited as during the laſt thirty or forty years? What extenſive lays and paſtures have been converted to tillage! What numerous hedge-rows, groves and woods; what immenſe quantities of *timber*, which pays *no tithe at all*, have fallen before the axe and the mattock, to make way for *corn*, which pays one of the *greateſt* and moſt complained of! When were the farmers ſo opulent? When did they purchaſe ſuch conſiderable eſtates? When was land ſold at a price ſo exorbitant? Thirty, forty, even fifty years' purchaſe has been given. When did rents advance ſo rapidly? A very few months ago, as our country newſpaper informed us, a farm in the neighbourhood of Rumford, upon the expiration of a leaſe of twenty-one years, at the annual rent of 800l. was let by auction for upwards of 1900l. Where *has been* the *dead weight* of tithes ſo loudly lamented? How have they ſhackled the exertions of the grazier or the farmer? What reaſon has the land-proprietor, what room have the public to complain?" P. 28.

Having drawn, from facts and reaſonings, evidence full and ſtrong, that tithes cannot have greatly diſcouraged or obſtructed

our

our agriculture; Mr. H. proceeds to what he conſiders as abſolute demonſtration.

" If tithes are a check to agriculture of any kind, it muſt be to that which is moſt expenſive, and whoſe tithes are higheſt. Both theſe particulars take place in the culture of hops. Their tithe is vaſtly higher than that of corn, and the expenſe of raiſing them prodigiouſly greater; and, what is fuller to our point, this expenſe has more rapidly advanced than that of any other; it having experienced not only the common increaſed price of labour, of manure, and of pariſh rates (to which all kinds of agriculture are ſubject) but a greater increaſe in the price of poles, and in additional duty upon the article itſelf. Here, therefore, or no where, muſt the pernicious influence of tithes be manifeſt. But how the fact has been, we are not left to general obſervation, or probable conjecture, but we ſee upon record, for almoſt ninety years in continued uninterrupted ſucceſſion, and it is as follows:

Annual average-number of bags of hops, grown in this kingdom during the 21 years ending with 1751 36,527
21 years ending with 1752 50,752
Ditto, ending with 1773 65,799
Ditto, ending with 1794 77,195

" We here behold a continual and amazing advance in our produce, and, of courſe, in our culture, of hops. Where then has been the pernicious influence of tithes ſo heavily complained of? How have they checked and retarded the progreſs or improvement of even this moſt expenſive ſpecies of agriculture? And if not of this, of what kind can they have done ſo? The expenſe in the cultivation of grain, whether of wheat, barley, peas, beans, or oats, is not a *fifth* part ſo great; that of graſs and herbage, ſcarcely a *twentieth*; and the claims of the titheman, meantime, are comparatively trifling. If the higheſt tithes have not checked that kind of agriculture, the expenſe of which is greateſt, is there common ſenſe in the ſuppoſition that they have produced that effect where both tithe and expenſe are ſo much leſs?" P. 30.

Mr. H. then corroborates by facts what he had before obſerved, " that the clergy are much more moderate in the exaction of their dues, the vicarial part of them eſpecially, either from choice or expedience, than the lay impropriators." P. 31.

Sect. VII. adds ſome conſiderations, which make it probable, at leaſt, that the clerical claim to tithes may have been really beneficial to agriculture (p. 33). The extent of land, cultivated by tenants, is ſaid to be perhaps twenty times as great as that by proprietors. The tenant agrees (or ought to agree) for his rent, under a poſſible contingence of the tithes being taken in kind. But they are ſeldom ſo taken; perhaps not in one caſe among twenty. The farmer then has a twofold profit.

" Firſt, he puts in his pocket the expenſe which the clergyman would have been at from the collection of the tithes in kind, and carrying

rying them home, often to the diſtance of three or four miles, through rough or deep and dirty roads; and, 2dly, he has alſo the advantage ariſing from a moderate compoſition, which, from various conſiderations, he has a general probability of making. Theſe ſeveral circumſtances afford the farmer no inconſiderable emolument, and is doubtleſs one cauſe, in concurrence with ſome others, that a great majority of our *Engliſh* farmers are in a higher ſtate of proſperity and affluence than the farmers of moſt other countries. But once let a general abolition or commutation of clerical tithes take place, and they would be inſtantly deprived of theſe advantageous chances; rents would immediately be raiſed, to their utmoſt height; and what now goes into the hands of the farmer, as a powerful encouragement to ſpirited agriculture, would then come into the hands of the land-proprietor." P. 34.

Here (we believe) lies the ſecret of the preſent clamour againſt tithes. Many landlords perceive, or their agents whiſper them, that, if tithes were aboliſhed, they might advance their rents beyond all calculation. In great haſte to improve their rent-roll; with as great indifference about the moral and religious qualities either of their tenants, or their own houſeholds; and uninſtructed by examples of ſucceſsful *revolutions;* they are now employing every engine that can be ſet at work, and every mouth that can bellow, to procure an abolition of tithes, on a pretence that they paralyze (to uſe a French term) the arm of huſbandry. But how ſtands the matter in fact?

" The writer of the General View of the Agriculture of the County of Mid-Lothian, in Scotland, ſays, " Tithes are unknown in this county; a circumſtance with which the proprietors in particular have reaſon to be ſatisfied; as it is *one* of the cauſes of *rents being high*, and the *profits of farming being low.*" P. 35.

" The clerical claim of tithes, then, ſeems clearly advantageous to agriculture, as far as the farmer, or mere occupier of the ſoil, is concerned. He has contingently more powerful inducements to diligent and vigorous exertion in the cultivation and improvement of his rented land; and if he took a long, comprehenſive view of his real and final intereſt, he would be ſo far from complaining of them, that he would become a zealous advocate for their continuance, and ſtrenuouſly oppoſe their abolition." P. 37.

The " concluſion," in Sect VIII. recapitulates the preceding diſquiſitions; and deduces from them this reſult: that

" whatever obſtacle to agricultural improvements might ariſe from tithes carried to the utmoſt extremity, or whatever inconvenience or hardſhip may have actually fallen upon ſome individual perſons, in particular and extraordinary caſes (and what laws, or what regulations, were ever exempt from ſuch caſes?) yet, in the moderate degree in which

which they have hitherto been generally exacted, and, in the nature of things, are likely to be exacted in future, there ſeems not, either from ſpeculation, or from fact, any public reaſon to induce the community at large to wiſh for their abolition, or even from their commutation." P. 39.

Here the tract divides itſelf into two general parts, and the next portion of it treats of "commutation, regulation, leaſing of tithes," &c. The following is an obſervation, which exiſting circumſtances ſtrongly ſuggeſt to us.

In aid of the ſhort-ſighted ſelfiſhneſs of landlords, it appears that Jacobins, Republicans, ſoi-diſant Whigs, and Reformers of every complexion, with all who are hoſtile to Chriſtianity, and who ſtrive to diſbelieve it, becauſe they are impatient of its reſtraints, or ſecretly dread its ſanctions; and Diſſenters, of every deſcription, from the eſtabliſhed Church; all theſe men are now making a common cauſe, having a common intereſt, in decrying the moſt ancient, legal, wiſe proviſion for the maintenance of the miniſters of the truly Chriſtian Church of England. The friends of that Church, therefore, in public and in private ſtations, will not be wanting (we truſt) in vigorous exertions for her defence; by the ſeaſonable diſplay of which, we are aſſured they will effectually contribute to the ſtability, peace, and proſperity of their country in general.

Mr. H. aſſumes, that

"from the preceding enquiry it is ſufficiently apparent, that the general public intereſt by no means requires the abolition, or even the commutation, of tithes, in order to increaſe the productions of the earth. The farmers, or immediate tillers of the ground, would receive no additional encouragement to improve their lands, but would probably have leſs than they have at preſent." P. 39.

He then proceeds to "Commutation of Tithes." This he thinks would be very deſirable to land-proprietors, and the inferior (eſpecially the country *vicarial)* clergy. To the former, "it would deliver over the tenantry, bound hand and foot, to their pleaſure." With regard to the latter, a ſerious objection is ſtated by Mr. H. but no attempt is made to obviate or remove it. "It would, perhaps, be difficult for any commutation to give them a full equivalent both for the preſent and the future; ſuppoſing the continued increaſing proportionate expence of cultivation; a circumſtance by no means improbable." P. 40. Mr. H. ſeems to forget, that tithes which require *cultivation*, belong, for the moſt part, to *rectors*.

"Various kinds of commutation have been propoſed. That moſt general approved, and which has had moſt zealous advocates among the clergy themſelves, is what is commonly ſtiled

corn-

corn-rent." P. 42. This is novel information indeed! As far as we have heard, this commutation has rarely been made, and has long been heartily repented of. Not only the average price of *wheat* is low, compared with that of former times; but the price of every ſpecies of grain muſt always be influenced by that of wheat, for which ſo many of them are ſubſtitutes in dear times, but abandoned in cheap ones.

Quitting this commutation, probably as not maintainable, Mr. H. proceeds to "the beſt and moſt ſecure commutation, the exchange of tithes for land." P. 43. 1. In old encloſed pariſhes; 2. In pariſhes where encloſures are yet to be made.

In the former caſe,

"the firſt ſtep to be taken, is a fair eſtimate of the real value of the tithes, upon an average of a proper term of years, of the time immediately paſt, without any regard to what has been actually paid; and alſo of their probably increaſed value in the courſe of an equal term of the time to come. This latter, as well as the former, is always done in eſtimating the value of other eſtates, and ſhould never be omitted with reſpect to the eſtate of tithes." P. 44.

We apprehend it is very commonly omitted; and we recommend this, and the next particular, to the notice of thoſe concerned in it.

"In the next place, it is to be remembered, that the land given in exchange will be ſubject to all the common burdens of landed property; ſuch as the expenſe of repairs, both of buildings and fences. Theſe muſt alſo be fairly computed, and added to the tithe-eſtimate. After the aggregate is clearly aſcertained, ſuch eſtates are to be purchaſed, or ſuch lands allotted, as will yield a net annual rent equal to the joint annual amount of the ſeveral articles now referred to." P. 45.

Mr. H. proteſts againſt the cultivation of their lands by the clergy themſelves; "except ſuch ſmall proportions of it as might be neceſſary for their own conſumption, whether in corn, graſs, or hay, and which lying nearly contiguous to their dwellings, they might properly manure and improve." P. 46. But, ſuppoſing the number of perſons in a clergyman's family to be five, and each perſon to conſume annually a quarter of wheat, and a quarter of other grain or pulſe; and his quantity of arable to be reſtricted to this conſumption; what is to be done, for nine tenths of the year, with the ſervant, the cattle, and all the implements of huſbandry, requiſite for cultivating the pittance of land that will produce theſe ten quarters? He thinks that any larger occupation would ſecularize, and convert them into mere farmers; and that they would have but a precarious encouragement to improve their allotments, and ſtrong temptations to impoveriſh and exhauſt them. We

are

are as unwilling as Mr. H. can be to ſecularize the clergy; but we think that his apprehenſions on this ſcore are proved by experience to be groundleſs. They have received land in lieu of tithes, in numberleſs caſes, within fifty years; and yet, even in theſe days of bitter invective againſt them, we have no credible complaint of their deſerting the duties of their profeſſion for the profits or amuſement of huſbandry. Though they may not now, by law, *take lands to farm, unleſs they have not ſufficient glebe**; yet it would be a new, and ſomewhat violent proceeding, to inhibit to them the occupation of *their own eſtates.* The evil of this occupation might ſpeedily be remedied, if any ſhould ever exiſt, in a conſiderable degree; but it not does ſeem expedient to provide very ſtrong preventives for inconveniences likely to exiſt rarely, or not at all. Not a few perſons think, that the benefits of the law which lately diſabled clergymen (or removed doubts reſpecting their eligibility) to ſit in the Houſe of Commons (however right it might be in its object) are ſcarcely worth that ſtretch of authority which produced it; when hardly an inſtance could be found of their aſpiring to that diſtinction; when their indifference on this queſtion was ſo univerſal; and when ſuch an eccentric character, as that which gave occaſion to the law, is not likely (we may hope) to be ſeen again for many centuries.

But further, Mr. H. ſtates that, in the opinion of ſome, the clergy are at preſent as much ſecularized, and converted into farmers, by taking tithes in kind, as they would be by cultivating the land to be allotted in lieu of them. If this be ſo, then his propoſed inhibition is merely a violent infringement of their preſent liberty. After all, we are perſuaded, that an attention to agriculture, duly limited (but not within the narrow bounds of a man's own conſumption) would prove a moſt ſalutary relaxation to the clergy; would promote very effectually their perſonal reſidence; and would tend more to the real improvement of the *ſcience* of agriculture, than all the Boards and Clubs which have yet been inſtituted in the kingdom.

As to the impoveriſhing of land in the occupation of incumbents, we apprehend the fact to be generally, that they are far more impoveriſhed in the hands of tenants, for want of experience in incumbents reſpecting the due cultivation of them.

Now follows a ſcheme for veſting the ſuperintendance and management of the eſtates or allotments in queſtion, in

---

* This proviſion might be intended, to enable them to keep ſo many ſervants and cattle, as ſhould be ſufficient for taking their tithes in kind; commutations of which were at this time little known.

" Commiſſioners, Stewards, &c. in a manner ſimilar to that of eſtates belonging to hoſpitals, &c. which are uſually in a moſt flouriſhing condition, and under ſuch judicious regulations, as to be highly profitable and advantageous to all the parties concerned." P. 46.

In plain Engliſh, the management of church-eſtates is to be taken out of the hands of eccleſiaſtical men, and placed in thoſe of laymen. Truly, we ſee little encouragement in the preſent times for ſuch a revolution in the government of the church. Our objection does not appear to be ſufficiently obviated at p. 57. As to hoſpitals, &c. that their ſtewards flouriſh we ſee; that the eſtates in all caſes flouriſh equally, we have, ſome of us, reaſon to doubt. If, however, the lands of the clergy *muſt* be taken from their care, and committed to ſtewards, we ſhould recommend that theſe perſons be appointed, and removable, by dioceſans, and not by *any authority out of the church.* Incumbents might then hope for ſpeedy redreſs, in caſes of negligent, unſkilful, or corrupt management.

" 2d. If the commutation be made in pariſhes yet to be incloſed, ſome additional regulations are neceſſary. There muſt not only be a due proportion of land allotted to the tithe-claimant, whether clerical or lay, and all the other ſeveral proviſions made as in the former caſe, but the land-proprietors ſhould alſo erect the neceſſary additional buildings, and make all the neceſſary fences; not merely the circuit or ring-fence, as it is uſually called, but all the gates, hedges, ditches, &c. of the ſeveral interior diviſions. The juſtice and propriety of this is manifeſt from hence; if an incloſure took place, and no commutation were ſettled, the land owner muſt incur all this expenſe, and muſt ſtill pay the tithe of the increaſed produce." P. 47.

At p. 57, Mr. H. ſtates the objection of

" an anonymous writer, that by a landed commutation of tithes, " the property of the church would be expoſed to no inconſiderable danger, as its landed *peculium* would, in any diſtreſſes of the ſtate, preſent to a needy, unprincipled Miniſter, an obvious and eaſy method of relieving them." To this it may be ſufficient to anſwer, that the needy unprincipled Miniſter who ſhould have *power* to accompliſh this, would have no great additional trouble in ſeizing all the clerical tithes in the kingdom, even in the preſent ſtate of things. Of this the recent example of France affords pretty ſatisfactory illuſtration. A ſet of atheiſtical, conceited, profligate men, vainly fancying themſelves great philoſophers and profound politicians, and arrogantly ſtiling themſelves a Conſtituent Aſſembly, with wonderful facility, and the calmeſt *ſang froid*, took poſſeſſion not only of the church *lands*, but of its *tithes* alſo: thus inſtantaneouſly, as it were, ſtripping thirty or forty thouſand men of their property, and reducing them to indigence and beggary; and all this under the impudent pretence of promoting the public good."

Admitting

Admitting the force of the author's anſwer to this objection, we ſhall ſtate another objection which we think leſs eaſy to be repelled. The intereſt of the church in tithes is at preſent ſtrongly fortified by the very ſame intereſt of impropriators. Suppoſe them to be diſunited by an univerſal commutation for land; will not the intereſt of impropriators become, not only ſeparate from that of the church, but even adverſe to it? And will not, then, the buſineſs of ſeizing clerical lands be exceedingly facilitated? We are ſo ſtrongly impreſſed by this idea, that we apprehend every inſtance of commutation of tithes for land, may prove to be a ſtep towards A GENERAL SPOLIATION OF THE REVENUES OF THE CHURCH.

The remaining objections to the commutation of clerical tithes for land, appear to us unimportant, and even imaginary; and therefore we ſhall not haſten (if indeed we can be ſaid to *haſten*) to "Regulation of Tithes."

"The moſt equitable, and at the ſame time the moſt complete, regulation I have heard of, is ſomething to the following purpoſe: that commiſſioners, appointed under the authority of Parliament, and conſiſting of an equal number of clergy and laity, ſhould make an eſtimate, upon oath, of the annual average value of the tithes, and the proportion to be paid by each individual in every pariſh, whether belonging to the clergy or the lay impropriators, for the ſeven or ten years immediately preceding; that theſe ſeveral ſums ſhould be regularly paid in half-yearly or quarterly payments by the ſeveral occupiers of the land, each reſpectively during the ſeven or ten ſubſequent years, and, in default of ſuch payment, diſtreſs of goods and chattels ſhould be levied, as in the caſe of rent, poor's-rates, and land-tax, having, however, a prior claim to them all. That on the expiration of the ſaid ſeven or ten years, a freſh valuation, on exactly the ſame principles, ſhould take place, and ſo on for the future *in perpetuum*. That if any difference of judgment aroſe among the commiſſioners, a ſingle individual ſhould be ballotted for out of the commiſſioners of ſome adjoining diſtrict, whoſe eſtimate ſhould be deciſive." P. 63.

However "equitable and complete" this regulation may ſeem to Mr. H. we think it extravagantly wild, and ſurely ruinous to the clergy. Commiſſioners (even without the reſort of a jury) to value, not corners or particles of this or that man's property, but the whole property of thouſands! Lay-commiſſioners too, to value tithes! Have you, good Mr. H. obſerved the proceedings of lay-commiſſioners for incloſures, &c.? Their charges? Their buſineſs of ſeveral pariſhes diſpatched in one morning? Can you ſuppoſe that their *oath* has been remembered, by half of them, half an hour after it was taken? Do you dream that they would not, in almoſt every caſe, overcome their clerical fellow-commiſſioners (unleſs

theſe were previouſly *ſecularized)* by their agricultural education, their daily experience in commiſſioning, and their never-failing ſelf-confidence? But thus the clergy commonly fare. They are forbidden to be *ſecularized*, that is, to acquire much worldly knowledge; yet they are expected to act, whenever occaſion requires it, as if their whole time had been ſpent (like that of their neighbours) in acquiring worldly, and no other kind of knowledge.

Diſmiſſing this ſection, we proceed to *Leaſing of Tithes.*

Here Mr. H. pleads in behalf of an Act propoſed by Sir H. Mildmay; and enforced by Mr. Cove, in his "Enquiry into the Neceſſity, Juſtice, and Policy of a Commutation of Tithes," for enabling the clergy to leaſe their tithes for not more than twenty-one years at a fixed rent, &c. To this ſcheme we objected ("ingeniouſly and plauſibly," as Mr. H. is pleaſed to ſay) in our 17th vol. p. 426. It is unneceſſary for us to produce his anſwers, and to reply to them; becauſe he is "no very ſtrenuous advocate for the Act in queſtion;" apprehending neither much evil, nor much good from it (p. 72). We need therefore only ſay, that (like moſt diſputants) we remain unconvinced.

We come now to "Remarks upon Mr. Arthur Young's Strictures concerning Tithes." Mr. H. makes apologies, much too humble (we think) for differing from a man of his "ſuperior talents:" who "has contributed ſo much to the diffuſion of agricultural knowledge;" but of whom *we* have heard a very different report from competent judges; who pronounced him to be, *the prince of empirics in agriculture.* The invectives of this man againſt the Engliſh clergy, on account of tithes, are what might be expected from his *original* politics. Of late years, indeed, ſome great perſon (deſirous to be rid of tithes, but not of his eſtate and his head) ſeems to have whiſpered him thus: recant your Gallican politics, and retain and redouble your hatred of tithes and parſons; "et eris mihi magnus Apollo"—you ſhall be the Oracle of Agriculture; whoſe reſponſes ſhall ring in every farm-houſe in the kingdom, on pain to the tenants (whether they can hear, or read, or not) of finding *no favour* with their landlords, and perhaps being turned out of their farms*. The reports of this perſon concerning tithes *(as they once were)* in France and Italy, appear to us very undeſerving of the notice Mr. H. has beſtowed upon them; and even leſs to be depended on, than

* See, in the Annals of Agriculture, a notable device for forcing the ſale of that work.

his

his late Report of *Lincolnſhire*. The Extracts of the Annals (p. 89, &c.) exhibit ſuch a dreadfully miſchievous ſpirit in the author, as may well alarm all who poſſeſs property, either in tithes or in any other ſhape.

We are laſtly *edified* by Extracts from the County-Surveys; and that of Middleſex, by Mr. Middleton, is called "in general, truly excellent;" which we have *proved* to be, in ſeveral inſtances, extremely fooliſh, and ſtill more miſchievous (v. xvii. p. 232, &c.)

Upon the whole, we readily award to Mr. Howlett much praiſe for his examination of the influence of tithes upon agriculture; to his Thoughts, reſpecting their commutation, we cannot extend the ſame general approbation; but his extracts from Mr. A. Young, from his correſpondents, and from the county-ſurveyors, engage much more of his notice, than ſuch incendiary writings deſerved.

ART. IV. *The Phyſical Principles of Chemiſtry. By M. J. Briſſon, Member of the French National Inſtitute, and Profeſſor of Chemiſtry in the Central Schools of Paris. To which is added, a ſhort Appendix by the Tranſlator. Illuſtrated with Seven Plates. Tranſlated from the French.* 8vo. 424 pp. Cuthell, &c. 1801.

AMONG the numerous works on chemiſtry, which of late years have appeared in public, we do not recollect to have met with ſo much information, and ſo well arranged, as in the volume which is at preſent before us. The modern improved theory of chemiſtry, the mutual connection of its branches, its application to various arts, the deſcription of the moſt eſſentially uſeful apparatus, operations, &c. are conciſely, yet clearly given in this work, which does not ſeem to have loſt by the tranſlation into the Engliſh language.

Conſidering the ſize of the book, and the preſent very extenſive ſtate of chemical knowledge, it is rather a wonder that almoſt all the uſeful parts of the ſcience ſhould be compriſed in ſo ſmall a compaſs; but a very methodical arrangement of the materials, and the tabular expreſſion of ſeveral combinations, have undoubtedly contributed to it; and there is hardly a ſuperfluous paragraph to be met throughout the work.

In explaining the various proceſſes of chemiſtry, this author has moſtly dwelt upon the leading or principal operations. In the deſcription of the apparatus, he has likewiſe confined himſelf

himſelf to the principal articles, or ſuch as are really uſeful. The ſix copper-plate engravings, which accompany this work, and in which the apparatus, &c. are delineated, are clear and elegant.

Mr. Briſſon, being Profeſſor of Chemiſtry in the Central School *des Quatre-Nations* at Paris, compiled this work, principally for the uſe of the ſtudents.

"I have," he ſays, "made uſe of the beſt ſources: I have laid under contribution the works of *Lavoiſier*, *Guyton*, *Chaptal*, *Berthollet*, *Fourcroy*, *Vauquelin*, &c. and I have arranged the matter, furniſhed by theſe able chemiſts, according to that method which ſeemed moſt likely to anſwer the intended purpoſe. I have endeavoured alſo to give it as much perſpicuity as poſſible. I flatter myſelf that I have omitted nothing neceſſary in an elementary treatiſe, and that I have introduced into it no ſuperfluous articles, nor any thing capable of diſtracting the attention." P. ix.

The work is divided into ſeveral ſections; but, for the conveniency of reference, the paragraphs have one numeration from the beginning to the end of the book; their number is 1125.

In order to give our readers ſome idea of the conciſeneſs and perſpicuity of Mr. Briſſon's ſtyle, we ſhall tranſcribe a few paſſages from various parts of his work; and at the ſame time we ſhall venture to point out a few inaccuracies.

"*Formation of the Aeriform Elaſtic Fluids.*

"It is a general and invariable law of nature, that when a body, either ſolid or fluid, is expoſed to heat, its dimenſions are increaſed in every direction. To this law there is no exception.

"When the moleculæ of a ſolid body have been thus ſeparated, if the body be ſuffered to cool, theſe moleculæ again approach each other in the ſame proportion; the body returns, but in an inverſe direction, through the ſame degrees of extenſion; and being reſtored to its former temperature, gradually reſumes its former dimenſions. If it be expoſed to ſtill greater cold, it becomes ſmaller.

"But as we are not acquainted with any degree of cold which is not ſuſceptible of being increaſed, becauſe we do not know the zero of heat, it thence happens that we have never yet been able to compreſs as much as poſſible the moleculæ of any body, and conſequently the moleculæ of no body touch each other, or at leaſt touch each other only in a very few points: a ſingular concluſion, to which however it is impoſſible to refuſe aſſent.

"It may be eaſily conceived, that the moleculæ of bodies being thus urged by heat to recede from each other, would have no connection, and that there would be no ſolid bodies were they not retained by a force tending to unite them. This force, by whatever cauſe produced, has been called *Affinity*, or *Attraction*.

"The

"The moleculæ of bodies are, therefore, ſubject to two contending forces, the one repulſive, the other attractive, between which they are kept in equilibrium. As long as affinity or attraction is the ſtronger, the body remains ſolid: if the attraction becomes weaker, the moleculæ loſe their adheſion, and the body ceaſes to be ſolid. Water affords an inſtance of theſe phenomena: below 32° of Fahrenheit's thermometer, it is ſolid, and is called *Ice*; above 32° it becomes liquid; above 212° it aſſumes the vaporific or gaſeous ſtate, and is converted into an aeriform fluid.

"The ſame thing may be ſaid of almoſt all the bodies in nature: they are ſolid, liquid, or aeriform, according to the relation which exiſts between the attractive force of their moleculæ and the repulſive force of heat; that is, according to the degree of heat to which they are expoſed.

"Theſe phenomena are the effect of a very ſubtle fluid which inſinuates itſelf between the moleculæ of all bodies; which is the cauſe of heat, and which is called *Caloric*." P. 7.

Here this author ought to have noticed an exception to the general law, which he ſtates in the firſt paragraph; the exception is that in cooling from about the 40th degree of Fahrenheit's thermometer, downwards, the bulk of water is increaſed inſtead of being diminiſhed like other bodies.

With reſpect to the loweſt degree, or rather the zero of heat, he might have paid ſome attention to the curious determination which is deduced from the experiments of Irwin, Crawford, Lavoiſier, and others; namely, that there is, in all probability, a zero of heat; or that the total privation of heat would lower the above-mentioned thermometer about 1500 degrees below the point of melting ice, or 32°.

"*Of the Elaſtic Aeriform Fluids.*

"The elaſtic aeriform fluids are thoſe which have aſſumed the form of the atmoſpheric air, and which exhibit the ſame appearances. There are two kinds of theſe fluids; one of which comprehends thoſe called *Permanent*; and the other, thoſe known under the name of *Non-Permanent*. To have a proper idea of this diſtinction, the reader muſt recollect what has been before ſaid: 1ſt, That the moleculæ of bodies are ſubject to two contending forces, the one repulſive, the other attractive, between which they are kept in a ſtate of equilibrium; 2d, That the ſame bodies become ſolid, liquid, or aeriform, according to the quantity of caloric that pervades them; 3d, That caloric exiſts in bodies in two different ſtates, *viz.* in a ſtate of freedom and a ſtate of combination.

"This combined caloric is often diſengaged during the decompoſition of bodies: heat, therefore, is in that caſe produced, as in putrefaction. In certain combinations caloric is abſorbed alſo: and on ſuch occaſions there is a production of cold, as in evaporation.

"The

"The *permanent* elaſtic fluids are thoſe which contain caloric in a ſtate of combination; and theſe fluids retain their aeriform ſtate at every degree of temperature; for this reaſon they have been called *Permanent.* Of this kind are the air and the different gaſes.

"The *non-permanent* elaſtic fluids are thoſe which contain a certain quantity of caloric in a ſtate of freedom; and theſe fluids cannot retain their aeriform ſtate but while expoſed to little compreſſion, or at a high temperature, and more or leſs according to their different denſities. On this account they have acquired the name of *Non-Permanent.*

"At preſent, we ſhall treat only of the permanent elaſtic fluids, and defer ſaying any thing farther of the reſt till we come to examine the nature of water and its effects.

"The permanent aeriform elaſtic fluids are all compreſſible, elaſtic, tranſparent, colourleſs*, inviſible, and incapable of being condenſed into liquor by cold. Some of them exiſt naturally without the aſſiſtance of art, though they may be obtained in that manner; others are merely the production of artificial means. Some of them are completely ſoluble in water; others are inſoluble, or, at leaſt, are ſoluble in a very ſmall degree. Different means, therefore, muſt be employed to procure them, as will be mentioned hereafter.

"Theſe fluids are divided into two claſſes. The firſt comprehends thoſe which are *vivifying*; that is to ſay, which ſerve for and are eſſential to the purpoſes of reſpiration in men and animals, and to the combuſtion of bodies. Of this kind are *atmoſpheric air*, and *pure* or *vital air*, called *Oxygen Gas.*

"The ſecond claſs comprehends thoſe which are of a *ſuffocating* nature; that is to ſay, which can ſerve neither for reſpiration nor for the combuſtion of bodies. Of this kind are all the other *gaſes.*

"Theſe ſuffocating fluids are divided into three orders. The firſt comprehends thoſe which are not ſaline; that is to ſay, which are neither acid nor alkaline; the ſecond, thoſe which are ſaline; that is to ſay, either acid or alkaline; the third comprehends thoſe which are inflammable, and which are called *Hydrogen Gaſes.*

"*Firſt Order.*—The non-ſaline gaſes are in number three, *viz. Atmoſpheric* or *Azotic Gas*, called alſo *Mephitic Gas*, *Nitrous Gas*, and *Oxygenated Muriatic Gas.*

"*Second Order.*—The ſaline gaſes are five in number, *viz. Carbonic Acid Gas*, *Muriatic Acid Gas*, *Sulphurous Acid Gas*, *Fluoric Acid Gas*, and *Ammoniacal* or *Alkaline Gas.*

"*Third Order.*—The inflammable or hydrogen gaſes are all of the ſame ſpecies; but there are ſeveral varieties. We have, therefore, *Pure Hydrogen Gas*, the varieties of which are *Sulphurated Hydrogen Gas*, *Phoſphorized Hydrogen Gas*, *Carbonated Hydrogen Gas*, *Carbonic Hydrogen Gas*, and the *Hydrogen Gas of Marſhes.*" P. 20.

"* We muſt except oxygenated muriatic gas, which is of a greeniſh-yellow colour."

The following Table of oxygenation is particularly uſeful:

"The combination of oxygen with

Simple Non-metallic Subſtances.

- Caloric — *forms* oxygen gas
- Hydrogen — water

	Degrees of Oxygenation.	
Azote —	1,	— nitrous oxide, or the baſe of nitrous gas
	2,	— the nitrous, or red acid
	3,	— the nitric acid, or white*
	4,	— oxygenated nitric acid
Carbon —	1,	— the oxide of carbon
	2,	— carbonous acid
	3,	— carbonic acid
	4,	— oxygenated carbonic acid
Sulphur —	1,	— oxide of ſulphur. Soft ſulphur
	2,	— ſulphurous acid
	3,	— ſulphuric acid
	4,	— oxygenated ſulphuric acid
Phoſphorus	1,	— oxide of phoſphorus
	2,	— phoſphorous acid
	3,	— phoſphoric acid
	4,	— oxygenated phoſphoric acid
The Muriatic Radical	1,	— muriatic oxide
	2,	— muriatous acid
	3,	— muriatic acid
	4,	— oxygenated muriatic acid
The Fluoric Radical	1,	— fluoric oxide
	2,	— fluorous acid
	3,	— fluoric acid
The Boracic Radical	1,	— boracic oxide
	2,	— boracous acid
	3,	— boracic acid.

"* Raymond thinks that the white nitric acid and the red, contain the ſame quantity of oxygen; and that the redneſs ariſes only from a weak combination of the baſe of the nitrous gas with the white acid. *Journal des Mines*, No. 22."

" The combination of oxygen with

Simple Metallic Subſtances.

	Degrees of Oxygenation.	
Gold —	1,	*forms* yellow oxide of gold
	2,	— red oxide of gold, precipitate of Caſſius
Platina —	1,	— yellow oxide of platina
Silver —	1,	— oxide of ſilver
Copper —	1,	— reddiſh brown oxide of copper
	2,	— green and blue oxide of copper
Iron —	1,	— black oxide of iron
	2,	— yellow and red oxide of iron
Tin —	1,	— grey oxide of tin
	2,	— white oxide of tin
Lead —	1,	— grey oxide of lead
	2,	— yellow and red oxide of lead
Mercury	1,	— black oxide of mercury
	2,	— yellow and red oxide of mercury
Biſmuth —	1,	— grey oxide of biſmuth
	2,	— white oxide of biſmuth
Cobalt —	1,	— grey oxide of cobalt
Nickel —	1,	— oxide of nickel
Zinc —	1,	— grey oxide of zinc
	2,	— white oxide of zinc
Antimony	1,	— grey oxide of antimony
	2,	— white oxide of antimony
Arſenic —	1,	— grey oxide of arſenic
	2,	— white oxide of arſenic
	3,	— arſenic acid
Manganeſe	1,	— black oxide of manganeſe
	2,	— white oxide of manganeſe
Tungſten	1,	— oxide of tungſten
	2,	— tungſtic acid
Molybdena	1,	— oxide of molybdena
	2,	— molybdic acid
Titanium	1,	— oxide of titanium
Chrome —	1,	— oxide of chrome
	2,	— chromic acid." P. 131.

The rules for obtaining tungſtic acid in a free ſtate, are given at pp. 309, 310. Platina being a metal ſtill but little known, we ſhall inſert M. Briſſon's account of it at large.

" Platina is a white metal, but of a duller colour, and leſs brilliant than ſilver. It is heavier than gold, and conſequently it is the heavieſt of all bodies. When expoſed to heat, it exhibits nearly the ſame fixity as gold; it experiences no alteration either in the air or in water. Its ductility is not inferior to that of gold. Next to iron, it is the hardeſt of metals. Its tenacity and elaſticity are inferior to thoſe only of iron and copper. It is more ſonorous than gold or lead, but it is leſs ſo than all the other metals.

" Platina

" Platina is found in its mines in the ſtate of ſmall grains, or ſcales, of a livid white colour; it is always combined with iron, and is then ſuſceptible of being attracted by the magnet. In this ſtate it has very little ductility; but when completely purified from every foreign ſubſtance, it is ſufficiently ductile to be drawn through a plate, and even into a very fine wire without breaking. It is exceedingly difficult to render it very pure, and to work it like the other metals.

" Platina is abſolutely infuſible with an ordinary heat. When expoſed in the focus of Trudaine's lens, it ſhewed only the commencement of fuſion, ſo that the grains were a little cemented to each other. Lavoiſier, however, fuſed theſe grains with great eaſe, by exciting the fire with a current of oxygen gas. By this proceſs he fuſed *purified platina* with ſtill greater eaſe. In this ſtate of purification its ſpecific gravity is 195000; but when rolled its gravity is 220690.

" Platina is ſoluble only in the nitro-muriatic acid, or oxygenated muriate. It is precipitated from its ſolution by alkalies. A ſolution of muriate of ammonia poured into a ſolution of platina, forms in it an orange-coloured precipitate, which is a ſaline ſubſtance entirely ſoluble in water. This property, which the muriate of ammonia has of precipitating platina, furniſhes a very ſimple method for diſcovering whether gold is alloyed with platina.

" Platina is a metal valuable, on account of its hardneſs, the fine poliſh of which it is ſuſceptible, and its unalterability. It is employed for making the ſpecula of teleſcopes, which, becauſe they never loſe their poliſh, are ſuperior to any other kind. It poſſeſſes alſo another good property, which is, that it undergoes very little change in its dimenſions by change of temperature. On this account it was employed with great advantage in meaſuring an arc of the meridian, comprehended between Dunkirk and Barcelona." P. 206.

Here it will be proper to remark, with reſpect to the formation of ſpecula from platina, that if they could be made entirely of platina, they might indeed be expected to retain their poliſh unalterably. But that metal by itſelf is not ſuſceptible of ſo exquiſite a poliſh as may render it ſuperior, or even equal, to the mixture of copper and tin, of which the ſpecula of reflecting teleſcopes are generally made.

It is true that ſpecula of platina for teleſcopes have been made in France, and one of them was brought into this country a few years ago; but it appears, 1ſt, that the platina is mixed with a little tin; 2dly, that they are not capable of ſo good a poliſh as might be wiſhed; and, 3dly, that they are liable to tarniſh, in conſequence of the admixture of tin.

" *Of the Effects produced on Bodies by Fire.*

" The principal effects produced on bodies by fire are, 1ſt, that they are dilated: 2d, that they paſs from the ſolid to the fluent ſtate: 3d, that they are converted into vapour.

" *Firſt Effect of Heat on Bodies.*—The firſt change which takes place in a body expoſed to the action of the matter of fire or of caloric, is, that its maſs is dilated, and its volume augmented. This effect is ſo

general, that it may be conſidered as a diſtinguiſhing character of fire or caloric. All bodies therefore are larger during the warm ſeaſons than during the cold: a table either of marble or wood, &c. is larger in ſummer than in winter; this may be eaſily proved by meaſuring it in the two ſeaſons, provided that the inſtrument employed be not of the ſame ſubſtance as the table, for in that caſe it would be ſubject to the ſame increaſe or decreaſe of its dimenſions.

"The volume of all bodies is increaſed by heat, but they do not all increaſe in the ſame ratio, nor at the ſame degree. Braſs expands more than ſteel, in the proportion of 775 to 475, or of 121 to 74. This difference is employed to correct the effects produced by heat on the balance of time-pieces.

"Liquors, when expoſed to heat, expand in the ſame manner as ſolids: thoſe employed for thermometers are a proof of it, for the heat makes the thermometer riſe only in conſequence of its augmenting the volume of the liquor which it contains; but liquids and fluids, in the ſame manner as ſolids, do not all increaſe the ſame quantity at equal degrees of heat: it appears that thoſe which have the leaſt denſity become moſt expanded; hydrogen gas expands more than common air; air more than ſpirit of wine; ſpirit of wine more than oil; linſeed oil more than water; water more than mercury, &c.

"*Second Effect of Heat on Bodies.*—When dilatation, the firſt effect, has been carried to its utmoſt extent, as the moleculæ of bodies ſtill retain ſome adheſion to each other, if the heat continues to act, the body paſſes to the ſtate of liquefaction or fluidity, more or leſs complete, according to the nature of the heated body, and according to the degree of heat to which it is expoſed. This is the caſe with butter, wax, metals, &c. when expoſed to a ſufficient degree of heat they paſs from the ſolid to the liquid ſtate; or of ſtones, which, when calcined, are reduced into an impalpable powder; and of ſolids, which become fluid.

"This effect is more or leſs ſpeedy according to the nature of the bodies which are heated; for they do not all fuſe equally ſoon, nor at the ſame degree of heat: a greater degree is required to melt wax than to melt butter; a ſtill greater is required to fuſe metals; and ſome require more than others. Tin and lead fuſe long before they become red; copper and iron are in a ſtate of ignition long before they fuſe; platina does not fuſe but at a very great degree of heat, and a long time after it has become red.

"The action of heat produces a greater effect according as it experiences more reſiſtance, and is more retarded. If the bodies expoſed to it are of ſuch a nature as to yield to its firſt impreſſion, the parts at their ſurface loſe their adheſion, they then liquefy, and even before the others have had time to become hot; thus the maſs fuſes from ſtratum to ſtratum, in the ſame manner as butter or wax; or theſe parts are diſſolved in ſmoke and in flame like a billet of wood, which burns at its ſurface while its centre is ſtill almoſt cold. But if the parts at the ſurface have ſufficient fixity, if they reſiſt long enough to give the internal parts time to become hot, the deſtruction of their adheſion muſt every where take place nearly at the ſame time, and the fuſion ſoon becomes general. This is what happens to metals when

fuſed.

fuſed. Wood burns only progreſſively; and wax and tallow melt only gradually: but metals, which at firſt are more difficult to be fuſed, flow more ſpeedily and more completely when they have acquired the degree of heat neceſſary for that purpoſe.

"Metals may be rendered more fuſible and at a leſs degree of heat, by alloying them with ſome other ſubſtance. Strong ſolder is an alloy of this nature, which fuſes at a degree of heat leſs than that neceſſary for fuſing the pieces intended to be joined.

"*Fuſion* is the ſeparation of the moleculæ of a body: the rupture of their adheſion by the introduction of a large quantity of caloric between their moleculæ. Fuſion in general is performed in crucibles, which muſt be capable of ſtanding a great degree of heat: the beſt are thoſe made of very pure argil or porcelain earth. Thoſe brought from Heſſe are pretty good; but thoſe made of a kind of earth found at Limoges, appear to be abſolutely infuſible; and theſe ought to be uſed in preference to all others.

"Though fuſion may often take place without the body which is expoſed to it being decompoſed, it is one of the means of decompoſition and recompoſition employed in chemiſtry and the arts. It is by fuſion that metals are extracted from their ores, that they are revived, that they are caſt, and that they are alloyed with each other: it is by fuſion alſo that alkali and ſand are combined together, in order to form glaſs, &c." P. 395.

The meaſures and weights which are uſed throughout this work, are of the old French ſtandard; but the tranſlator, in order to render thoſe expreſſions intelligible to the Engliſh reader, has very properly added a ſhort but uſeful Appendix, the contents of which are:

A Table of the new French Meaſures and Weights, reduced to the Engliſh Standard—Meaſures of Length—Meaſures of Capacity—Weights—Agrarian Meaſures—For Fire-Wood—Money.

Rules for converting the old French Weights and Meaſures into correſpondent Engliſh denominations.

Rules for finding the correſpondence between the Thermometers which are at preſent moſtly uſed; namely, Reaumur's, Fahrenheit's, and Celſius's, which is at preſent called, by the French, the Centegrade Thermometer; its ſcale being divided into 100° between the points of freezing and boiling water. He likewiſe ſhows the correſpondence between Wedgewood's Pyrometer, and Fahrenheit's Thermometer.

This work is rendered ſtill more uſeful by its copious Index, a plate of the Chemical Characters that have been lately adopted by the French chemiſts, and plates of chemical apparatus.

ART.

ART. V. *The Maid of Lochlin: a Lyrical Drama. With Legendary Odes, and other Poems. By William Richardson, A. M. Professor of Humanity in the University of Glasgow.* 12mo. 124 pp. 3s. Vernor and Hood. 1801.

THE name of Professor Richardson is already classical: it is combined with that of Shakspeare, in an association that does honour to both writers. In our tenth volume (p. 86) we announced the fifth edition of Mr. Richardson's "*Essays on Shakespeare's Dramatic Characters*," and we then said that the author united "a profound and accurate insight into human nature, with a correct and elegant taste for poetry." We rejoice to see his poetical talents so strongly exemplified as we find them in this elegant volume; for it has not always happened that a refined feeling of the beauties of that enchanting art has been united with the power of producing *original images, and writing the true language of poetry. They are fully proved to be united in this author; and his Drama, with the Odes it contains, and the Odes that follow it, establish his claim to the title of Poet.

The Maid of Lochlin is a Drama founded on the Epic Poem of Fingal, attributed to Ossian, and the complete argument of it will be found in the beginning of the third Book of that Poem. On the authenticity of those Poems the author speaks with caution; but, in our opinion, with great judgment.

"Nor is it," says he, "a consideration of any consequence on the present occasion, whether the author believes or not in the full authenticity of all the performances ascribed to the Gaëlic bard. Nor does he think it derogatory to their acknowledged merit, or to the honor of Scotland, to suppose them chiefly the work of an ingenious Caledonian, enlightened with the literature of the present age, rather than of a Caledonian, such as Caledonians were, in the second or third century."

Under this consideration we trust it will soon cease, as it has already in the minds of some able writers ceased, to be considered as a *national* question, whether the Poems ascribed to Ossian are, on the whole, authentic or not. The honour to be derived from the Poems, must depend chiefly on their in-

* The fate of Hedelin's Tragedy of Zenobia, and the Prince of Condé's shrewd remark upon it, are well known. See Dict. Hist. HEDELIN.

trinsic

trinſic merit, which belongs in either caſe to Scotland; and, if any pride can be derived from the claim, it ſeems to be of little conſequence whether it be all aſcribed to the ancient bard, or divided between a few fragments derived from him, and the ingenious inventions of Macpherſon.

The Maid of Lochlin is called a Lyrical Drama, becauſe it contains Odes, not exactly in the form of the ancient choruſſes, but approaching to them. That theſe Odes are of ſingular beauty and ſpirit, may be proved without much anxiouſneſs of choice.

" HIGH PRIEST.—*(With emotion.)*
Balder*, down th' ethereal road
Urge thy unremitting ſpeed;
All the force and ſwiftneſs goad
Of thy light-diffuſing ſteed.
Prone upon the weſtern brine
Pour the blaze of thy decline;
Far let th' amber radiance flow,
And all the vaſt expanſe with red effulgence glow.

II.

Hoary Niord† bids his tide
Part before the ſounding hoof,
And the ſpar-laid paſſage guide
Skinfax‡ to the coral'd roof.
Various gems with mingl'd rays
Rival there the noon-tide blaze:
Yet, O hear my ſtrong beheſt;
Nor, Balder, linger long, lur'd by the genial feaſt.

III.

Speed thee down the per'lous ſteep;
And aneath the chryſtal arch,
Thro' the regions of the deep,
Slack not thy nocturnal march;
But thy morning hills with gold
Crown again, and ſoon behold
Writh'd in th' agonizing graſp,
Death, grinning fierce and fell, the youth of Albion claſp."
P. 34.

The language of this Drama is elevated, but in general without ſtiffneſs; and impaſſioned where the ſituations of the perſonages require it. With what felicity the author can raiſe a common ſentiment by his language, may be exemplified from

---

* The Apollo of the North. *Rev.*
† The Neptune of the North. *Rev.*
‡ The fiery horſe of Balder. *Rev.*

the

the firſt ſcene; where that which in a comic opera makes a ballad ("Can love be controuled by advice," &c.) is expreſſed with tragic dignity.

> "And can ſhrewd argument, and ſtern beheſt,
> Or timid counſelling of hoary elders,
> Rule the free impulſe of a ſtrong affection
> Encourag'd or indulg'd?" P. 4.

The ſpeeches in which the two chiefs, lately enemies, ſwear amity and good faith (which the latter intended to violate) are finely conceived.

> "*Fingal.* Ye ſpirits of my fathers!
> Who have your palaces in golden clouds,
> Borne on the pinions of the rapid winds;
> Who oft deſcend to me in radiant dreams;
> And often grant me the propitious gale,
> And turn aſide the darkneſs of the ſtorm;
> By you I ſwear, my willing arm ſhall ne'er
> Treſpaſs againſt the weal and peace of Lochlin.
> *Starno.* And thou great ſpirit of tremendous Odin!
> Who, cloth'd with lightning, from thy hall of thunder
> Deſcendeſt on the rainbow; and in wrath,
> And with thy flaming brand, hew'ſt down the ranks
> That impiouſly defy thy ſovran power;
> By thee I ſwear, if thou approve, to bide
> By the conditions of this ſolemn league." P. 13.

The ſuppoſed power of a poiſoned cup is amplified with much poetical ſpirit in the following paſſage.

> "*High Prieſt.* Whoever taſtes of that envenom'd draught
> Had he a breaſt of iron, joints of ſteel,
> Or ribs of adamant, it would diſſolve them;
> Looſen the texture of his ſinewy limbs;
> Shoot thro' the mazes of his azure veins;
> Congeal, and ſwiftly change, the ruddy tide
> To foul, coagulated gore; arreſt
> With ſtrange compulſion the retiring ſpirit;
> Shake and convulſe the ſhatter'd frame, till life
> Forſook the ghaſtly ruin. So, even here
> Shall the blaſphemer of immortal power
> Periſh before thee; who, with proud attendance,
> Minſtrels, and warriors from a thouſand iſles,
> Now haſtens—to bereave thee of thy crown!" P. 38.

There is much intereſt in this Drama. The amiable character of the heroine, Agandecca, and the trying ſituations in which ſhe is placed; the dignity, firmneſs, and truly great character of Fingal, make it impoſſible to read the piece without

anxiety for their fate. The ſcene where Agandecca reveals the ambuſh laid by her father for Fingal is of peculiar merit.

" *Agandecca.* Holy Heaven
That form'd us, and our ſtrength or weakneſs ſcans,
Hath plac'd me in a ſtation to contend
With manifold affliction. I complain not;
For clear and onward I deſcry the path
Of duty; nor ſhall any fraud entice,
Or force compel me, not to perſevere
In my determin'd purpoſe. Peradventure,
Should heav'n devote me to an early doom,
And many worthier than I have fallen
Lamented tenants of an early grave,
I may ſurvive the ruin of this ſtructure,
Faſhion'd of earthly mould, and may ariſe
Superior to the cares, and loud turmoil,
That vex this cloudy dwelling.
Fingal. Thy demeanor,
Thy raptur'd eye, that ſeems as it would pierce
Beyond the ſtars, betoken vaſt aſpiring,
A ſpirit wing'd with tranſport, and prepar'd
For hazardous emprize. My Agandecca,
If e'er my voice won thine aſſent, diſcloſe
The ſorrow that afflicts thee.
Agandecca. On the wing
Are now the ſwiftly-flying minutes charg'd
With the diſcloſure. But, before the tidings
Whelm thee with ſad ſurprize, I have a boon
To crave of thee; and with what earneſt ſpeech
I can, I would entreat thee.
Fingal. How! entreat!
Say not entreat! command me.
Agandecca. Spare my father!
Vow, that no ſudden ire, no furious mood
Of vengeance, ſhall impel thee, tho' thy wrath
May ſeem as righteous as the wrath of heaven
Hurl'd at the enormities of human guilt;
Vow, that thou wilt not ſlay him, nor bereave
Me of a parent!
Fingal. Need I vow, or ſwear,
If my own father, if illuſtrious Comhal,
Or hoary majeſty of ancient Trenmor
Yet rul'd his iſles, that I would not conſpire
Againſt his life? As ſacred to my ſoul
As were the life of Comhal, or my own,
Now glowing in the prime of youthful hope,
Is Agandecca's ſire. I could almoſt
Complain of thee, and ſay, my faith and love
Are wrong'd by thy entreaty.
Agandecca. Well I know

Thy

Thy loyalty; and will believe thee faithful,
And very merciful: and ſo believing—
I will unfold to thee a tale; and warn thee
To ſave thyſelf—to ſpeed thy flight—Away!
From danger that I cannot name! from ſnares
So hideous—that my recreant ſpeech denies
Compliance with my will!—Ye cruel fates!
Rage as ye liſt! I may not interfere
With your determin'd progreſs, nor prevent
The foul accompliſhment!
Fingal. Unleſs thy ſpeech
Give utterance to thy faltering words, thy heart
Will burſt its tenement. Perchance delay
Might interpoſe—
Agandecca. Delay! delay not; fly.
Shelter'd behind that woody hill, an ambuſh
Lies ready to aſſail thee; and the ſignal
For rapid onſet, the tremendous blaſt
Blown from a martial clarion. Haſte! away!
Leave me! nor look at me! nor let thy gaze
Whelm me with utter ſhame! Go! ſave thy life!
And my poor father—from a wreakful deed!" P. 79.

The concluding ſpeech of the Drama is in heroic couplets; but with a degree of Lyric beauty, and a propriety from the character to whom it is given (who is ſuppoſed to have prophetic powers) that we cannot refrain from inſerting it.

" *Ullin.* Faithful attendants, let not loud lament
Annoy the ſpirit in her bright aſcent,
That, diſunited from entangling clay,
And free from 'priſonment, now burſts away.—
Ye ſpacious palaces, that tower on high,
And fling your radiance thro' the vaulted ſky:
Ye lofty domes, and roofs of burniſh'd gold,
With glad acclaim, your cryſtal gates unfold;
Receive the gentle ſtranger: and in bowers,
That breathe, and bloom with odorif'rous flowers;
Tun'd to the living lyre, let melting ſtrains
Efface the ſufferance of mortal pains;
Strains that a holy raviſhment diſpenſe;
Too pure and exquiſite for mortal ſenſe.—
Yet from the rapture of ſupreme delight,
Down thro' the ſolemn void of ſilent night,
That gentle ſpirit, with remembrance dear,
Of thoſe who wail for her departure here,
Deſcending gracious on a moon-light beam,
Will thrill their boſoms with a tender dream:
Rob'd in the raiment of inceſſant day,
A lovely form to Fancy's eye diſplay;

The

The ſorrows of lamenting friends relieve,
And bid thee, Royal youth, no longer grieve;
Shall on thy ſoul, illuſtrious dame! deſcend,
Her lenient ſoftneſs with thy ſorrow blend;
Smile on thy woe, and ſay, with accent mild,
"Behold, my parent, I am ſtill thy child:
And when a few fleet years have flown away,
And thou art wafted to the realms of day,
As on the bourn of an effulgent ſtar,
Thy view ſhall ken this duſky orb afar;
Far from this ſphere of tumult and alarms,
Thy child will ruſh into thy raviſh'd arms." P. 98.

As we have been led to cite ſo copiouſly from the Drama, we ſhall ſay little of the Odes, which partake largely of thoſe poetical powers already exemplified in ſeveral inſtances. They are only four in number. The firſt is the Dream of Neirana, an Indian matron, whoſe ſon had been ſlain in battle. The ſecond is called the Vigil of Elva, and is a beautiful prayer of a wife in behalf of her huſband, a warrior, ſleeping by her. The third is entitled Elegiac Verſes on the Proſpect of leaving Britain; and the fourth, which is called an Idyllion, is in celebration of a fine drawing. Theſe ſpecimens of the Profeſſor's talents, will naturally induce the reader to wiſh for a further acquaintance with his poetical compoſitions.

ART. VI. *The Principles of Mechanics, for the Uſe of Students in the Univerſity. By J. Wood, B. D. Fellow of St. John's College, Cambridge,* 8vo. 4s. Lunn.

THE preſent work is the third volume of the philoſophical ſyſtem mentioned in our laſt, p. 394.

The ſcience of Mechanics is of ſuch vaſt importance in the common affairs of life, that every ſucceſsful attempt, either to elucidate its theory, or improve its practice, muſt be favourably received by the public. The great improvements which have been lately made in the conſtruction of various machines, have been owing to a conjunction of the theory and practice; and where theſe go hand in hand, the moſt important diſcoveries may be expected. The preſent treatiſe is altogether confined to the theory, and entitles the author to great credit for the clearneſs and accuracy with which he has explained all the fundamental principles of the ſcience.

The author begins by defining "matter to be a ſubſtance, the object of our ſenſes, in which are always united the following

lowing properties: *extenſion, figure, ſolidity, mobility, diviſibility, gravity*, and *inactivity*." He then explains theſe qualities; and, in reſpect to diviſibility, he obſerves,

"that many bodies may be reduced to a very fine powder by trituration; by chemical ſolution, the parts of a body may be ſo far divided as not to be ſenſible to the ſight; and by the help of the microſcope we diſcover myriads of organized bodies, totally unknown before ſuch inſtruments were invented. Theſe, and ſimilar conſiderations, lead us to conclude, that the diviſion of matter is carried to a degree of minuteneſs, far exceeding the bounds of our faculties; and it ſeems not unreaſonable to ſuppoſe, that this capacity of diviſion is without limit; eſpecially as we can prove, theoretically, that any portion of extenſion is diviſible into parts leſs and leſs without end."

Having given the uſual proofs, he further obſerves, that

"it has been ſuppoſed by ſome writers, that there are certain indiviſible particles of matter, of the ſame figure and dimenſions, by the different modifications of which, different bodies are formed. As no arguments are adduced in favour of this hypotheſis, and as experiment ſeems to lead us to a contrary concluſion, we cannot allow it a place amongſt the principles upon which our theory is to reſt."

Gravity, *weight*, *inactivity*, the *quantity of matter* in bodies, *denſity*, *motion*, *accelerature*, and *moving forces*, are next conſidered; and then follows this propoſition, that "the vis inertiæ of any body is proportional to its weight." The author offers a very clear and ſatisfactory experimental proof of this, and we muſt confeſs that we have never before ſeen the matter ſo clearly explained.

Next follow the laws of motion; and theſe the author has very fully explained and exemplified by a great number of caſes; and concludes by obſerving, that

"theſe laws are the ſimpleſt principles to which motion can be reduced, and upon them the whole theory depends. They are not indeed ſelf-evident, but are conſtantly and invariably ſuggeſted to our ſenſes, and they agree with experiments, ſo far as experiments can go; and the more accurately the experiments are made, the more nearly do the experiments coincide with theſe laws. Their truth is alſo eſtabliſhed upon a different ground; from theſe *general* principles, innumerable *particular* concluſions have been deduced, all of which are, without exception, conſiſtent with each other, and with experiment: it follows, therefore, that the principles, upon which the calculations are made, are true."

The mode of proof here adduced is certainly the moſt clear and ſatisfactory which the ſubject admits of, and is ſuch as ought to ſatisfy us.

The

The compoſition and reſolution of motion is next conſidered; and here the uſual proofs are given in a very clear manner.

The mechanical powers are next treated of. Archimedes was the firſt perſon who attempted to give a demonſtration of the property of the lever; but he certainly takes for granted a principle, which is very far from being ſelf-evident; that is, that if two equal bodies be placed upon a lever, their effect to turn it about any point is the ſame as if they were placed in the middle point between them. This, in fact, is a principle of the known property of the lever, and therefore not to be taken for granted in the demonſtration. Huygens attempted to render the demonſtration perfect, but failed. Sir I. Newton, Maclaurin, and ſeveral of the moſt eminent mathematicians, have attempted a proof, but none of them are founded upon clear and ſelf-evident principles. Mr. Vince, however, (Phil. Tranſ. 1794) has completed the demonſtration of Archimedes, by giving a proof of the principle aſſumed by him; that is, "that two equal powers at the extremities, or their ſum at the middle of a lever, will have equal effects to move it about any point." His proof is founded upon this ſelf-evident principle, that equal weights, at equal diſtances from a prop, muſt have equal effects; this is undoubtedly ſelf-evident, for when *all* the circumſtances in the cauſe are the ſame, the effect muſt be the ſame. Thus the demonſtration of Archimedes is rendered perfect, and at the ſame time is very ſhort; and it is of great importance to the ſcience of Mechanics, that ſo fundamental a propoſition ſhould be ſatisfactorily proved. This demonſtration, Mr. Wood has given; and exemplified the propoſition under various caſes. A new demonſtration is given of this propoſition, that "weights will balance on a lever, when the products, from multiplying each weight into its diſtance from the fulcrum, are equal on each ſide." The wheel and axle, and any combinations of them, are derived from the property of the lever. The pullies are demonſtrated from the tenſion of the ſtrings, which we think is the moſt ſimple and ſatisfactory method. The inclined plane, the wedge, and the ſcrew, are next treated of, in which the reader will find many new and valuable obſervations. The centre of gravity is next conſidered; and here, after proving that every body has a centre of gravity, the author proceeds to find the centre of gravity of rectilinear bodies of various forms; but to find the centre of gravity in general requires the aſſiſtance of fluxions, and therefore is very properly not introduced here. A neat demonſtration is given of the motion of the centre

of

of gravity of any number of bodies in motion; and thence it is obſerved, that the quieſcence of the centre of gravity is not affected by the mutual action of the parts of a ſyſtem upon each other. This ſubject is concluded by ſhowing when a body will ſtand or fall upon an horizontal plane, or ſlide or roll upon a plane which is inclined.

In the colliſion of bodies, they are conſidered as perfectly hard, or non-elaſtic; perfectly elaſtic; and imperfectly elaſtic. The demonſtration of the velocities which the bodies acquire after colliſion is founded upon the ſame principle in all the caſes; namely, that action and reaction are equal and contrary, ſo that whatever motion one body gains in one direction, the other loſes in a contrary direction. The impinging of bodies upon planes, and their oblique action upon each other, are alſo here conſidered.

The next ſubject of which the author treats is the rectilinear motions of bodies, accelerated or retarded by uniform forces. The proof of the propoſition, that the ſpaces deſcribed by a falling body vary as the ſquares of the times, is in the ſecond edition of this work, that given by Cotes; and we think that, upon the whole, it is beſt adapted for learners, notwithſtanding it contains the doctrine of ultimate ratios, which, however, Mr. Wood has very clearly explained. In the firſt edition of the work, he gave Mr. Robertſon's method, which, though very ingenious, is not perhaps ſo well calculated for beginners. All the propoſitions reſpecting the rectilinear motion of bodies are here given with great clearneſs, both in reſpect to their perpendicular deſcent, and their motion down inclined planes.

The motion of bodies in curves is next conſidered, and this is deduced from the motion down inclined planes, by increaſing their number, and diminiſhing their length, *ſine limite*; and here the author has ſhown very clearly the propriety of reaſoning from one to the other. The properties of the cycloid are next demonſtrated, and thence the motion of bodies in that curve: and here it is obſerved, that

"to avoid the introduction of analytical demonſtrations in ſubjects profeſſedly geometrical, Sir I. Newton, and other writers, have had recourſe to indefinitely ſmall or evaneſcent increments, which continually approximate to the true increments of the quantities of finite values which are required. This method may be applied with ſucceſs in all caſes where the *difference* between the *aſſumed* and the *true* increment continually decreaſes, and at length vaniſhes, with reſpect to the increments themſelves."

On

On this ground, the author ſhows the truth of the reaſoning, in ſome of his preceding propoſitions. The motion of bodies in circular arcs is alſo here demonſtrated. For the methods of finding the centres of *gyration*, *oſcillation*, and *percuſſion*, the reader is referred to the *Principles of Fluxions*.

The doctrine of projectiles, which finiſhes this work, is explained with great clearneſs, including the motion of bodies, both upon horizontal and inclined planes, with all the various rules for computing the diſtances of projection: and the author concludes with ſome obſervations reſpecting the difference between the theory and the practice.

"From experiments made reſpecting the motion of cannon balls, it appears that when the initial velocity is conſiderable, the air's reſiſtance is 20 or 30 times as great as the weight of the ball; and that the horizontal range is often not one twentieth part of that which the theory gives." And he further obſerves, "that the air, beſides diminiſhing the velocity of the projectile, will change the plane in which the body moves, whenever the body has a rotatory motion about an axis which does not coincide with the direction in which it is moving, owing to the velocity on that ſide of the body on which the rotatory and progreſſive motions conſpire, being greater than the velocity on the other ſide, making thereby the reſiſtance greater. This cauſe is aſſigned by Mr. Robins for the deviation of a bullet from the vertical plane. Upon this principle alſo, Sir I. Newton explains the irregular motion of a tennis ball."

We recommend the work as the beſt elementary treatiſe upon the ſubject; the principles are all explained with great clearneſs and accuracy; and the execution of the whole does great credit to the abilities of the author.

ART. VII. *Philoſophical Tranſactions of the Royal Society of London for the Year* 1801. *Part I.* 4to. 266 pp. Elmſly. 1801.

THIS publication contains eleven papers, beſides the Meteorological Journal for the year 1800.

I. *The Croonian Lecture. On the Irritability of the Nerves.* By Everard Home, Eſq. F. R. S.

The object of this Lecture is expreſſed in its firſt and ſecond paragraphs, which are as follows:

"The nerves have hitherto been conſidered as chords, that have no powers of contraction within themſelves, but only ſerving as a medium,

dium, by means of which the influence of the brain may be communicated to the muſcles, and the impreſſions made upon different parts of the body conveyed to the brain.

" The difficulties which attend every attempt to inveſtigate the real ſtate of the nerves in the living body, and the impoſſibility of acquiring any information upon this ſubject after death, may be urged in excuſe for this opinion having been ſo univerſally received, ſince it will be found, from the following experiments and obſervations, to be void of foundation."

Various caſes, and experiments performed with different animals, eſpecially with horſes, are related in this paper, and among theſe ſeveral proper remarks are interſperſed; but, for thoſe particulars, we muſt refer our readers to the paper itſelf. From thoſe experiments, this author draws the following concluſions:

" 1. That the nerves of an animal in health are capable of retracting themſelves when divided; and that this effect is intirely independent of the parts by which they are ſurrounded.

" 2. That this contraction takes place in the nervous fibres themſelves; and is independent of the brain, from which they originate, and of the muſcles and other parts in which they terminate.

" 3. That the contracted nerve exhibits to the eye an appearance of contraction in its fibres, not to be ſeen when it is in a relaxed ſtate."

The plate which follows this paper exhibits a portion of the phrenic nerve of the horſe, as it appears when in a contracted ſtate; the ſame magnified; and a portion of the ſame nerve in its ſtate of complete relaxation.

II. *The Bakerian Lecture. On the Mechaniſm of the Eye.* By Thomas Young, M. D. F. R. S.

Much is propoſed at the commencement of this paper, and undoubtedly a great deal of light is thrown upon the ſubject, by the various experiments and remarks which are therein contained.

" Beſides," this author ſays, " the inquiry reſpecting the accommodation of the eye to different diſtances, I ſhall have occaſion to notice ſome other particulars relative to its functions; and I ſhall begin with a general conſideration of the ſenſe of viſion. I ſhall then enumerate ſome dioptrical propoſitions ſubſervient to my purpoſes, and deſcribe an inſtrument for readily aſcertaining the focal diſtance of the eye. On theſe foundations, I ſhall inveſtigate the dimenſions and refractive powers of the human eye in its quieſcent ſtate: and the form and magnitude of the picture which is delineated on the retina. I ſhall next inquire how great are the changes which the eye admits, and what degree of alteration in its proportions will be neceſſary for theſe changes,

changes, on the various ſuppoſitions that are principally deſerving of compariſon. I ſhall proceed to relate a variety of experiments, which appear to be the moſt proper to decide on the truth of each of theſe ſuppoſitions, and to examine ſuch arguments as have been brought forwards, againſt the opinion which I ſhall endeavour to maintain; and I ſhall conclude with ſome anatomical illuſtrations of the capacity of the organs of various claſſes of animals, for the functions attributed to them."

Dr. Young obſerves that, of our five ſenſes, the ſight and the hearing bear the greateſt reſemblance to each other;

"for in ſmelling, taſting, and feeling, the objects to be examined come almoſt unprepared into immediate contact with the nerves; and the only difficulty is, in conceiving the nature of the effect produced by them, and its communication to the ſenſorium. But the eye and the ear are merely preparatory organs, calculated for tranſmitting the impreſſions of light and ſound to the retina, and to the termination of the ſoft auditory nerve."

As a foundation neceſſary for the inveſtigation of the ſubject, this author ſtates eight dioptrical propoſitions, moſtly taken from other writers, whom he juſtly quotes. Thoſe propoſitions, independent of their demonſtrations, ſolutions, corollaries, or ſcholia, are as follows:

"P. I. In all refractions, the ratio of the ſine of the angle of incidence to the ſine of the angle of refraction is conſtant.

"P. II. If between two refracting mediums, a third medium, terminated by parallel ſurfaces, be interpoſed, the whole refraction will remain unchanged.

"P. III. At the vertex of a given triangle, to place a given refracting ſurface, ſo that the incident and refracted rays may coincide with the ſides of the triangle.

"P. IV. In oblique refractions at ſpherical ſurfaces, the line joining the conjugate foci, paſſes through the point where a perpendicular from the centre falls on the line biſecting the chords cut off from the incident and refracted rays.

"P. V. To find the place and magnitude of the image of a ſmall object, after refraction at any number of ſpherical ſurfaces.

"P. VI. To determine the law by which the refraction at a ſpherical ſurface muſt vary, ſo as to collect parallel rays to a perfect focus.

"P. VII. To find the principal focus of a ſphere, or lens, of which the internal parts are more denſe than the external.

"P. VIII. To find the nearer focus of parallel rays falling obliquely on a ſphere of variable denſity."

After thoſe propoſitions, Dr. Y. deſcribes an *optometer* of his contrivance, for meaſuring the focal diſtance of the eye; but of this inſtrument we cannot, for want of the plate, give our readers any diſtinct idea.

The aſcertaining of the focal diſtance of an eye is uſeful, principally, for determining the ſort of glaſſes which are neceſſary to correct the defective ſight of that particular eye; and, accordingly, upon this inſtrument, Dr. Y. has marked the numbers of the lenſes that are neceſſary for ſuch eyes as have the adjoining focal diſtances.

The deſcription of the optometer is followed by a great variety of facts and remarks concerning the peculiar configuration of certain eyes, and the mode of aſcertaining the focal lengths of the human cryſtalline lens; where, ſpeaking of the refractive power of that lens, this author ſays:

"On the whole, it is probable that the refractive power of the centre of the human cryſtalline, in its living ſtate, is to that of water nearly as 18 to 17; that the water imbibed after death, reduces it to the ratio of 21 to 20; but that, on account of the unequable denſity of the lens, its effect in the eye is equivalent to a refraction of 14 to 13, for its whole ſize."

He then ſubjoins other facts and remarks concerning the retina, the inſertion of the optic nerve, and other parts of the eye; wherein he deſcribes ſeveral of his experiments, and examines, at the ſame time, the opinions of other writers.

Towards the latter part of the paper, this author takes notice of the peculiar conformation of the eyes of different animals; after which, he concludes with the following paragraph:

"I ſhall now finally recapitulate the principal objects and reſults of the inveſtigation which I have taken the liberty of detailing ſo fully to the Royal Society. Firſt, the determination of the refractive power of a variable medium, and its application to the conſtitution of the cryſtalline lens. Secondly, the conſtruction of an inſtrument for aſcertaining, upon inſpection, the exact focal diſtance of every eye, and the remedy for its imperfections. Thirdly, to ſhow the accurate adjuſtment of every part of the eye, for ſeeing with diſtinctneſs the greateſt poſſible extent of objects at the ſame inſtant. Fourthly, to meaſure the collective diſperſion of coloured rays in the eye. Fifthly, by immerſing the eye in water, to demonſtrate that its accommodation does not depend on any change in the curvature of the cornea. Sixthly, by confining the eye at the extremities of its axis, to prove that no material alteration of its length can take place. Seventhly, to examine what inference can be drawn from the experiments hitherto made on perſons deprived of the lens; to purſue the inquiry, on the principles ſuggeſted by Dr. Porterfield; and to confirm his opinion of the utter inability of ſuch perſons to change the refractive ſtate of the organ. Eighthly, to deduce from the aberration of the lateral rays, a deciſive argument in favour of a change in the figure of the cryſtalline; to aſcertain, from the quantity of this aberration, the form into which the lens appears to be thrown in my own eye, and the mode by which the change muſt be produced in that of every other perſon.

And

And I flatter myſelf, that I ſhall not be deemed too precipitate, in denominating this ſeries of experiments ſatisfactorily demonſtrative."

This long and valuable paper is accompanied with ſix plates.

III. *On the neceſſary Truth of certain Concluſions obtained by Means of imaginary Quantities.* By Robert Woodhouſe, A. M. &c.

Logic, or the art of reaſoning, teaches the method of deducing a train of ideas evidently connected with each other, from ſuch as are ſelf-evident to the laſt, or to the propoſition which is required to be demonſtrated.

The principal difficulty belonging to this art, is the indefinite nature of the very articles of which it treats; ſuch as the nature of *ideas*, and the validity of the connections, or of their mutual dependence, in any ſort of reaſoning.

The demonſtrations of the mathematical branches are the beſt inſtances of human reaſoning. They furniſh at once the ideas, and their connections, in a clear and undeniable manner. The ideas are pure, becauſe they are abſtracted from material objects; yet they are intelligible, becauſe they may be referred to material objects. Their connection is ſuch as to obtain univerſal and immediate aſſent. Hence the knowledge of mathematics, and the application of its mode of reaſoning to other ſciences, have been juſtly conſidered as furniſhing both the theory and the practice of ſound logic. Yet objections have frequently been urged againſt the mathematical mode of reaſoning on various ſubjects;

"The introduction of impoſſible quantities," this author obſerves, "is aſſigned as a great and primary cauſe of the evils under which mathematical ſcience labours. During the operation of theſe quantities, it is ſaid, all juſt reaſoning is ſuſpended, and the mind is bewildered by exhibitions that reſemble the juggling tricks of mechanical dexterity."

After various general obſervations, and anſwers to thoſe, and ſimilar objections, this author ſays:

"Convinced in my own mind, that there can be neither paradoxes nor myſteries inherent and inexplicable in a ſyſtem of characters of our own invention, and combined according to rules, the origin and extent of which we can preciſely aſcertain, I have endeavoured, in the preſent memoir, to ſhow why certain concluſions, obtained through the means of imaginary quantities, are neceſſarily true: to effect this is my prime object; a ſubordinate one is, to ſhow that the method founded on imaginary ſymbols is commodious, and proper to be adopted, becauſe of its eaſy and extenſive application."

The ſubſequent part of this pretty extenſive paper is not ſuſceptible of an intelligible abridgment.

Upon the whole, we fear that Mr. Woodhouſe will not be able to perſuade thoſe who urge the objections he complains of, for thoſe perſons generally know too little of mathematics. As for the real mathematicians, to them the mathematical mode of reaſoning, by means of impoſſible quantities, requires neither excuſe nor recommendation.

IV. *On the Production of artificial Cold by Means of Muriate of Lime.* By Mr. Richard Walker.

Mr. Walker, whoſe very valuable papers on the production of artificial cold, have appeared in former volumes of the Philoſophical Tranſactions, gives in the preſent paper an account of his experimental examination of a certain ſubſtance, whoſe great power of producing cold was diſcovered by Mr. Lowitz, Profeſſor of Chemiſtry in Peterſburg. In the firſt place, he briefly relates Mr. Lowitz's experiments with that ſubſtance; namely, the cryſtallized muriate of lime; then ſubjoins his own experiments with the ſame.

Mr. L. found the beſt proportion, for the production of artificial cold, to be three parts of muriate of lime to two parts of ſnow, which, when mixed at the temperature of 32°, would lower the thermometer to —50°.

"The ſnow, to produce the greateſt effect," he ſays, "ſhould be freſh-fallen, dry, and light or uncompreſſed; and the ſalt perfectly dry, and reduced to very fine powder.

"Profeſſor Lowitz's method is, to add at once the ſalt to the ſnow, the latter being previouſly put into a convenient veſſel. As the ſalt produces the greateſt effect whilſt it retains the greateſt quantity of water of cryſtallization, he prepares it during a freezing atmoſphere, pounds it, ſifts it, and keeps it in cloſe bottles, in a cold place. With a mixture of this kind, Profeſſor L. froze, in one experiment, thirty-five pounds of quickſilver.

"Prof. L. obſerves that, with the above precaution and management, it is impoſſible to fail in the deſign of freezing quickſilver with it.

"He found likewiſe, that the muriate of lime, prepared as above, produced 38 degrees of cold by ſolution in water; that is, by adding three parts of this ſalt, in powder, to two parts of water, each at the temperature of $+36°\frac{1}{2}$, the thermometer ſunk to $-1°\frac{1}{2}$.

"Prof. L. adds, that the muriate of lime, which has been uſed for making frigorific mixtures, may be procured again repeatedly, as fit as at firſt, for the ſame purpoſe, by evaporation and cryſtallization."

Mr. Walker not only repeated moſt of Mr. Lowitz's experiments, but he diverſified them, and inſtituted ſeveral new ones, which

which are deſcribed in the paper, and from which we ſhall tranſcribe the following uſeful particulars.

" My firſt object," he ſays, " was, to repeat the foregoing experiment under ſimilar circumſtances; but the thermometer (the temperature of the air and materials being — 32°) ſunk, in this inſtance, no lower than — 48°.

" The liquefaction, in the above inſtance, was remarkably ſudden; and the full effect was produced, as it were, in an inſtant.

" 2dly. With a view either of producing a very extraordinary degree of cold, or of aſcertaining the point at which this ſalt ceaſes to produce further cold, I mixed the ſame materials, previouſly cooled by art to 40° below 0, when the thermometer ſunk to 63° below 0°.

" 3dly. Some of the ſame ſalt, in a cryſtallized ſtate, was ſet out to deliqueſce in the open air: this liquor mixed with ſnow, each at the temperature of + 32°, gave a cold of — 20°.

" Hence, it appears, that 52 degrees of heat were abſorbed, or rendered latent, by the liquefaction of the ſnow, and 28 by that of the ſalt, in the firſt experiment; that is, in the whole, 80 degrees.

" The muriate of lime uſed in the above experiments was prepared thus: muriatic acid one part, and diſtilled water three parts, were thoroughly mixed; this liquor was then perfectly ſaturated with whiting, and, when clear, poured off. The mixture was afterwards evaporated, till it cryſtallized in air at 32° (which happened when the liquor had been evaporated to the conſiſtence of a thin ſyrup) and then reduced to a fine powder.

" It ſhould be obſerved, however, that an experiment with this ſalt, prepared as above, can be made only *during a freezing atmoſphere*; the ſalt itſelf thus prepared, becoming, as may be inferred from the above, and as I have myſelf experienced, unfit for uſe by a warmer temperature.

" Reflecting upon my former experiments, I determined to try the effect of this ſalt, reduced to ſuch a ſtrength, by evaporation, as to endure being kept, in a ſolid ſtate, throughout the year. For this purpoſe, I found it neceſſary that the liquor, prepared as before, ſhould be evaporated to the conſiſtence of a thickiſh ſyrup, before it is ſet by to cryſtallize; when the produce will be a ſemi-tranſparent, uniform, cryſtalline maſs, which affords, on pulverizing, a white pearl-coloured powder, which ſhould be preſerved for uſe in a bottle cloſed with a ground ſtopper.

" Some of the powder above-mentioned (which had been previouſly ſubjected to a temperature of + 70° without melting) I mixed with ſnow, each at the temperature of + 32°; when the thermometer, to my perfect ſatisfaction, ſunk to — 40°; and at another time when the air was + 20°, I froze quickſilver perfectly ſolid, by a mixture of the ſame materials.

" In order to reduce the experiments made with the muriate of lime to a greater certainty, I carefully obtained the reſpective ſpecific gravities to which this ſalt ſhould be reduced by evaporation, before it be ſet to cool, in order to become ſolid, in either inſtance: thus, when the muriate of lime is to be of that ſtrength which is to be prepared

and

and uſed at the temperature of + 32°, the ſpecific gravity of the liquor ſhould be at the temperature of + 80°, 1,450; and when of that ſtrength to be kept and uſed at the ordinary temperature of the air at any time, the ſpecific gravity of the liquor ſhould be 1,490, at 80° of heat.

"The liquor, when ſufficiently evaporated, ſhould be ſet by to cryſtallize; and the cryſtallized maſs, as ſoon as cold, ſhould be reduced to very fine powder, in a glaſs or ſtone mortar. The muriate of lime, in its ſolid ſtate, being a hard brittle ſubſtance, it is neceſſary commonly to immerſe the veſſel containing it in water ſufficiently warm to looſen the maſs, in order to remove it out of the veſſel to pound it.

"When the muriate of lime is intended to be preſerved for future uſe, the powder ſhould be put directly into a bottle, and cloſely ſtopped from the air; for this ſalt is extremely deliqueſcent, and hence, a dry ſtate of the atmoſphere ſhould be choſen for preparing it.

"Theſe experiments I ſhall divide into two Series; the firſt of which conſiſts of thoſe made with the muriate of lime, prepared ſo as to be uſed in winter only, that is, of the ſtrength of 1,450.

"The ſecond Series conſiſts of thoſe made with the ſame ſalt, prepared ſo as to be kept for uſe at any time, the ſtrength of which is 1,49.

"Series I.

Exp. 1.	Muriate of lime . .	3	Snow . . 2	at + 32°	gave — 50°
2.	. . . . .	2	 1	. . 0° . .	— 66°
3.	. . . . .	3	 1	. . — 40° . .	— 73°
4.	Diluted vitriolic acid	10	 8	. . — 68° . .	— 91°

"Series II.

Exp. 1.	Muriate of lime . .	5	Ice powder 4	at + 32°	gave — 41°
2.	. . . . .	4	 3	. . + 20° . .	— 48°
3.	. . . . .	4	 3	. . + 10° . .	— 54°
4.	. . . . .	3	 2	. . — 15° . .	— 68°

"Having concluded my experiments with the muriate of lime and ice, I proceeded to try the effects of this ſalt, prepared ſo as to retain its ſolid ſtate during ſummer, viz. of the ſtrength 1,490, by ſolution in water; and found that a mixture of this kind, produced 29 degrees of cold; for by adding five parts of the muriate of lime, in fine powder, to four parts of water, each at the temperature of + 50°, I obtained a cold of + 21°. This effect was not improved by the addition of other ſalts."

After the recital of the experiments, Mr. Walker deſcribes the inſtruments, which he principally uſed for thoſe operations, namely, a particular veſſel which conſiſts of two parts, with ſome partitions; and a thermometer filled with pure ſpirit of wine, and incloſed, together with its ſcale, in a very narrow tube. The ſcale extends from 100 degrees above 0, to 100 degrees below 0. Thoſe two inſtruments are delineated in a plate which accompanies the paper.

(To be concluded in our next.)

ART.

ART. VIII. *A Familiar Survey of the Chriſtian Religion, and of Hiſtory, as connected with the Introduction of Chriſtianity, and with its Progreſs to the preſent Time. Intended primarily for the Uſe of young Perſons of either Sex, during the Courſe of public or of private Education. By Thomas Giſborne, A. M.* 8vo. 542 pp. Cadell and Davies. 1801.

WE are induced to mention again this judicious and moſt uſeful work, by the important additions which we obſerve in the preſent edition*. The moſt conſiderable of theſe occurs at p. 91, and extends to p. 122, containing what muſt be deſirable to every reader, and ſeems properly to have belonged to the plan of the author, *a Sketch of the Hiſtory of the Jews in their Diſperſion*, taken from Baſnage, and other authorities. The concluſion of this very material inſertion we ſhall here lay before our readers.

"Such, conformably to the ſure word of prophecy, is the general picture of wretchedneſs and degradation preſented by this devoted race, *from the one end of the earth unto the other*. Even in the heart of Africa, for thither too has the hand of divine vengeance driven them, they meet their predicted fate. At Sanſanding, eight hundred miles weſtward from the Atlantic, a recent traveller, Mr. Park, diſcovered Jews. "Theſe Jews," he obſerves, "in dreſs and appearance, very much reſemble the Arabs. But though they ſo far conform to the religion of Mahomet, as to recite, in public, prayers from the Koran, they are but little reſpected by the Negroes; *and even the Moors themſelves allowed, that, though I was a Chriſtian, I was a better man than a Jew*†." The full import of theſe words will beſt be underſtood by thoſe who have learned, from Mr. Park's previous accounts, the extreme degree of bitter and contemptuous malignity, to which the Moors in that part of Africa, puſh their hatred of the Chriſtians.

"The Jews‡ have no accurate deduction of their deſcent or genealogy. They ſuppoſe that they are in general of the tribes of Benjamin and Judah, with ſome among them of the tribe of Levi: but the Spaniſh and Portugueſe Jews claim this deſcent excluſively for themſelves; and, in conſequence of it, will not by marriage, or otherwiſe, incorporate with the Jews of other nations. They have ſeparate Synagogues: and if a Portugueſe Jew ſhould even in England or Holland marry a German Jeweſs, he would immediately be expelled

---

* For our account of the firſt edition, ſee vol. xv. p. 623.

† Park's Travels, 4to. p. 204, 205.

‡ This latter paragraph is taken from Mr. Butler's *Horæ Biblicæ*, but it ſerves, with the quotation from Park's Travels, to exemplify the great attention of Mr. Giſborne to illuſtrate his ſubject from all ſources of information. *Rev.*

from the Synagogues, deprived of every civil and eccleſiaſtical right, and ejected from the body of the nation. They found their pretenſions on a ſuppoſition which prevails among them; that many of the principal families removed, or were ſent, into Spain, at the time of the Captivity of Babylon." P. 120.

Some material additions, beſides this, are at pp. 426 and 7, 517, and 522 to 524, with a Chronological Table of Contents, ſubjoined at the end. Smaller inſertions may be diſcovered, by accurate attention, in other parts of the volume; but thoſe we have mentioned are the moſt conſiderable. Every religious perſon will agree with us, in rejoicing at the continued application of Mr. Giſborne's talents, to diffuſe the moſt uſeful knowledge; and in the preſervation of his valuable life (which we hear was lately endangered by ſickneſs) for the delight of his friends, and the benefit of ſociety.

ART. IX. *The Picture of Peterſburg. From the German of Henry Storch.* 8vo. 14s. Longman and Rees. 1801.

THE increaſing magnificence and ſplendour of that great metropolis, within the period of the laſt twenty or thirty years, neceſſarily point it out as an object of curioſity, and very proper ſubject of deſcription. Her Imperial Majeſty, Catharine the Second, with the unbounded liberality which diſtinguiſhed her character and reign, ſpared no expence to make this city not unbecoming the mighty empire of which it is the ſeat. The effect was what might eaſily be imagined, and Peterſburg, which at no remote diſtance of time was mean, dirty, and contemptible, now excites the admiration of the natives, and the aſtoniſhment of travellers, by its grandeur, and all the conſtituent requiſites of a vaſt and magnificent metropolis.

This account is dedicated to that Empreſs, and not improbably was undertaken at her expreſs command. The author divides his work into thirteen parts or ſections; and ſeverally, and particularly, treats of the locality of the city, the circumjacent country, the inhabitants, conſumption of proviſions, public ſecurity, and public convenience; proviſions for the ſick and poor, the ſeminaries for education, induſtry of the people, arts and ſcience, diverſions and entertainments, life and manners, and, finally, the characteriſtic lineaments of the inhabitants.

We have peruſed the volume with particular attention, and, we may truly add, with no ſmall degree of ſatisfaction; the

deſcriptions of places are lively; of manners, intereſting; of facts, as far as our information extends, accurate. The domeſtic manners of moſt great places muſt neceſſarily bear a degree of general reſemblance; but there ſeems ſomething ſo peculiar in what this writer ſays of thoſe of Peterſburg, that we have been induced to prefer this part of the work, as a ſpecimen of his abilities.

"Having now reviewed the prominent particulars of SOCIAL LIFE, we may conclude this moral painting with a drawing of DOMESTIC LIFE. Uniform as the character of the former may be, the ſhades that inſinuate themſelves into the latter are extremely diverſified. From the propenſity to imitation and accommodation all has an equal appearance to the eye of the world; but in the interior of families this apparent monotony is loſt, and the real diſpoſitions of mankind more forcibly ſpring forward from the obſcure back ground.

"To calculate the ſum total of domeſtic happineſs, and its particular diſtribution, would be an attempt no leſs hazardous than unprofitable; but it is poſſible and intereſting, to view in a long and extenſive intercourſe the particular qualities of mankind, and to compare the modifications of them with our own experience and our own ſentiments. This I have made my buſineſs for ſeveral years, and the reſult I have drawn from it is, that domeſtic felicity, if not ſeldomer than in other great cities, is however here but ſeldom found. This judgment, which, I repeat it, is only the reſult of my own conviction, may perhaps be refuted by a more extenſive experience, and a deeper inſight into the nicer combinations of family proſperity; but ſo much the more neceſſary I find it here to ſubjoin the grounds of my conviction on this head, as it otherwiſe would have the appearance of a raſh and ridiculous aſſertion.

"Capital cities, where extravagance and luxury prevail, are in general not the ſoil on which the tender plant of tranquil domeſtic felicity will thrive and flouriſh. The frequent and alluring opportunities of public amuſement and tumultuous diſſipation, by rendering the taſte for them predominant, weaken the ſoft impreſſions made by the ſimple ſatisfactions procured in the family-circle. To this unfavourable circumſtance, at St. Peterſburg is combined another, the propenſion to company, the oppoſite extreme to the inclination towards home. Involved in an inceſſant round of buſineſſes, diverſions and companies, but few moments are left for the huſband to beſtow on his wife, the father on his children. Even in unions where the bond was knit by mutual love, the man and wife are not unfrequently the more eſtranged to each other the longer they have lived together; how much more in thoſe parties, where convenience or coercion brought two diſcordant beings into cloſe conjunction! If compulſion here occaſions but few marriages, convenience is ſo much the more ſucceſsful as a match-maker. Our girls, habituated from their very infancy to artificial wants, to all kinds of dainties and luxury, are unacquainted with the ſilent virtues and the ſerene ſatisfactions of a plain domeſtic life, and naturally long for a ſettlement that promiſes them the gratification of their wiſhes. The wealthy man is therefore uſually the moſt amiable

in

in their eyes; and, not he that has the moſt engaging manners, but his rival with more money, leads home the bride.

"None ſurely can be ſo ſhort-ſighted or ſo captious as to render it neceſſary for me to obſerve, that I am here only ſpeaking of the majority; and that there are happy families, tender huſbands, good wives, careful fathers, excellent mothers, and diſintereſted connections, forming worthy exceptions to this deſcription. But of this I am ſure, that, let theſe exceptions be as numerous as they may—in cities of the ſame rank, where leſs luxury, and a more humble education have place, they are much more ſo.

"Notwithſtanding this general defect of domeſticity, the ladies of the middling ſtation are by no means deficient in that parſimony which is ſaving in the interior and in the detail of houſe-keeping, in order to enable them to be more laviſh in the exterior and more public occaſions. Any one that ſhould judge from the furniture, the dreſs, and the plentiful board on company-days, of the daily way of living, and the affluence of the family, would in very many inſtances, to his great aſtoniſhment, find himſelf deceived. The deſire to live in the faſhionable ſtyle obliges the miſtreſs of a family, in the leſs opulent claſs of the middling ſtation, to adopt an artful and ingenious frugality; and no where perhaps is the female genius more ſucceſsful in theſe refinements than here. It is not unuſual for theſe fine-ſpun plans to fail, and then neceſſity compels them to a cruel ſtate of public mortification. Increaſing luxury and advancing prices here proceed in equal pace; on which account many families voluntarily accommodate themſelves to a more circumſcribed manner of living, in the practice of which they are greatly facilitated by the concurrence of ſeveral circumſtances. A perſon may live here as retiredly as he pleaſes; removing the place of abode from one quarter of the town into another more remote, favours a retreat from the circle of former acquaintance; the diſſipated mode of life during the ſummer months furniſhes a reaſonable pretext for altering the cuſtomary way of living, and for quitting the ſocieties we were wont to frequent. Such cataſtrophes indeed do not paſs over without exciting ſome notice; but the tattle about them never extends beyond the converſation of a very ſmall circle of acquaintance, and the ſucceſſive concerns and events of the day make them forgotten by the morrow.

"From the lineaments of the Peterſburg manner of living, thrown together in this chapter, it will naturally be inferred, that a careful domeſtic education of the children can only be perceived in a few families, who live more to themſelves than to the world, more on the plan of a calm and ſilent exiſtence, than devoted to the occupations and amuſements that abound in the reſidence of a brilliant imperial court. People here are by no means deficient in a tender concern for the welfare of their children, or ſparing in money for their education; yet it rarely happens that the parents take upon them any cloſe inſpection into the management of it, or that the mothers employ themſelves in the firſt phyſical education. The ſtyle of living is in direct oppoſition to ſuch concerns. For adminiſtering to their ſucklings the firſt nutriment, the mother muſt give up her parties, and the natural inconveniences attendant on nurſing cannot be made to comport with the neat-

neſs

neſs and elegance of the drawing-rooms.—As ſoon as the firſt toilſome period of life is over, the children are ſent to a boarding-ſchool, where large ſums are paid for them; and then it is imagined all is done. The intervals at which they viſit the paternal houſe are rendered ſo precious to them, by diſſipation, preſents, amuſements, indulgences, and a miſtaken tenderneſs, that it is with great reluctance that they return to their tutors. The boarding-ſchools here are cenſured for aiming leſs at making good houſewives of the girls, than at forming them into ladies of faſhion. In fact, this cenſure is well-founded; but who can blame the ſchool-miſtreſſes for not providing themſelves with a commodity that they are ſure would find no purchaſers? The deſign of cultivating at once both the mind and the exterior is uſually very well accompliſhed by this method of education, as example and emulation here co-operate in an eminent degree.

" The daughters on quitting the boarding-ſchool, and the ſons, on coming home from the public ſeminaries, find themſelves ſuddenly in the theatre of the great world. This quick tranſition, and this early appearance in a ſtation where good principles and experience are frequently ineffectual preſervatives from errors and follies, if it be prejudicial to the morals on one hand, on the other it accelerates the maturity of the underſtanding, and conduces to the practical knowledge of the world and of mankind. Accordingly, we here ſee very young perſons furniſhed with all the neceſſary talents for converſation, with the manners of perſons in high life, and with that nice *tact* for diſcriminating characters, which generally in other places only falls to the lot of perſons more advanced in age. Boys are brought very early into buſineſs, whereby they naturally acquire more of the routine of their future conduct, than they can bring with them principles and knowledge for it. The deſire of making a fortune, and attaining a diſtinguiſhed eminence, which in other countries is encumbered with ſuch innumerable difficulties, is here ſo greatly encouraged, by a manifeſt poſſibility and daily examples of ſucceſs, as to induce parents to put their children in a ſuitable training before their entrance into public life; and all perceive themſelves obliged to follow this practice, in order to prevent, at leaſt, others from getting the ſtart of them. Girls, on returning home from the boarding-ſchool, exchange their ſtraight-lank air for an elegant head-dreſs, their ſimple apparel for the modiſh attire, their former ſecluded ſtate for the circles of the gay world, and the dull employment of reading for the more delightful occupation of adjuſting themſelves at the toilette, and making tea for the company. Preſently a ſwarm of admirers croud about them, if they be either handſome or rich. All the arts of allurement and foppery are now put in practice, to beſiege a young inexperienced heart; but all their plans of conqueſt are generally fruſtrated, unleſs they can open the batteries of rank or money. Of all the reproaches that might be levelled at the young folks, nothing could be more cruel and unjuſt than to charge them with a diſpoſition to romantic attachment in love. Not one trace of that ſenſibility and cordiality, that truth and fidelity, with which the German Emilies and Anna Marias are devoted, at about ten years of age, to ſome darling youth; no ſweet ſentimental converſations in the moonlight-ſhade, by means of the truſty confi-

dant;

dant; and—Heaven be praiſed!—no Werters are met with here. All the anecdotes of a courtſhip for a whole year, taken together, would ſcarcely furniſh matter enough for a meagre novel of one volume in duodecimo; but—ſo much the more voluminous are the marriage anecdotes.

"With all this turn for ſociety, ſolid, laſting friendſhips are rarely formed. People frequent houſes for ſeveral years, where they are extremely well received, without ever coming to the knowledge of the family-relatives. Reſerve on one ſide, and indifferency on the other, are commonly carried ſo far, that a man may be an old acquaintance of the family, without knowing preciſely the number of the children, or being informed of the exiſtence of ſome abſent perſon nearly allied in blood. In the ordinary circles, the only topics of converſation are matters of public notoriety: and perſons are exhauſting their ſolicitude on common and frequently unintereſting occurrences, while their joys and their ſorrows are locked up in their breaſts. The ſame reſerve that a man impoſes on himſelf is likewiſe obſerved towards others. The leaſt curioſity to find out from themſelves, the relatives and the ſituation of acquaintances would be indiſcreet, and a tranſgreſſion of the laws of good breeding. Hence we may account for the extreme indifference and inſenſibility, ſo univerſally obſervable at the viciſſitudes of fortune among friends and acquaintance. Uninformed of the tiſſue of adverſe events in which they ſeem ſuddenly entangled, their fate can excite only that kind of participation which ariſes from general benevolence, or from the intereſt that the perſon under misfortune can inſpire as a man and a companion. Sometimes even conſanguinity affords no ſufficient claims on a ſuperior and active participation; a caſe which, however, far more rarely happens among the Ruſſians than it is wont to do among foreigners.—But, as extremes are every where met with in the moral world, ſo likewiſe are they here. Where friendſhip has once ſtruck root, it frequently diſplays itſelf in unuſual exertions, and ſingularly ſtriking effects. The middle courſe is not, generally ſpeaking, the track of mankind in this climate; heat and cold do not more contraſt and ſet off each other, than the moſt unbounded generoſity, and the moſt forbidding ſelfiſhneſs." P. 542.

Fourteen ſhillings ſeem a large price for an octavo volume; but in this there are near 600 pages, with a plan of Peterſburg annexed, and two or three very elegant engravings. The tranſlation appears to be liable to no exception whatever; it is evidently the performance of a perſon long accuſtomed to ſuch exerciſes.

ART.

ART. X. *Diſcourſes on the Scriptural Doctrines of Atonement and Sacrifice, with additional Remarks on the principal Arguments, and the Mode of Reaſoning employed by the Opponents of thoſe Doctrines, as held by the Eſtabliſhed Church: and an Appendix, containing ſome Strictures on Mr. Belſham's Review of Mr. Wilberforce's Treatiſe. By the Rev. W. Magee, D.D. Senior Fellow of Trinity College, and Profeſſor of Mathematics in the Univerſity of Dublin, Member of the R. I. A. and of the Literary Society of Manchester.* 8vo. 443 pp. Cadell and Davies. 1801.

THE form of this publication is rather ſingular. It conſiſts of only two diſcourſes, occupying each leſs than fifty pages, and the remainder of the volume to p. 374 (an Appendix and Index being added beſides) is taken up with notes and illuſtrations of the two foregoing diſcourſes. But, whatever be its form, we will venture to prognoſticate, that the learned will receive the whole work as a moſt valuable addition to the treaſures of theological literature: and this, not merely becauſe it happens to be ſtrong in argument, on the very important queſtions ſeverally diſcuſſed in it; nor yet merely becauſe it tends greatly to ſettle and decide many difficult points of a long-agitated controverſy; but becauſe it is an able and powerful vindication of the cauſe of truth itſelf: expoſing the artifices* of certain modern diſputants, their bold† and often falſe† aſſertions, their barefaced abuſe and perverſion of ancient authorities‡, their unjuſt interpretations of Scripture, their unſound, inadmiſſible, and even abſurd modes of criticiſm; oppoſing to many of them, individually, ſuch an *argumentum ad hominem*, as to leave them no choice between the acknowledgment of their incompetency as ſcholars, or their want of honeſty and candour as men§. This mode of dealing with them has been tried with effect before, moſt eſpecially by the very learned Dr. Horſley (now Biſhop of Rocheſter) in his excellent tracts againſt Dr. Prieſtley: and Dr. Magee has proved himſelf fully able to combat, in the ſame open and fair field of controverſy. The publication is modeſtly ſtated by the author

* See note 27, Serm. I.

† See end of note 5, Serm. I. Note 35, p. 183. Note 23, p. 136. Note 27, p. 148.

‡ See note 18, p. 129.

§ See particularly note 5, Serm. I. pp. 103, 104, 105: and the concluſion of that long and learned diſquiſition.

to be directed principally to the uſe of the younger ſtudents in divinity. But we muſt take upon us to aſſign to it a much more extenſive ſphere of utility. It cannot indeed fail to be of the higheſt uſe to all deſcriptions of Chriſtians, and honeſt men; to the young and the aged alike; the clergy and laity; becauſe it muſt ſerve to put them on their guard againſt a ſet of writers, who have really no pretenſions to be guides to others in ſuch very important concerns, till they can give either greater proof of ability, or more unqueſtionable evidence of integrity. Theſe are ſtrong words to uſe; but we refer to the work itſelf for proofs, which cannot, we think, be ſet aſide by any equivocations, and ſtill leſs by any acknowledged rules of criticiſm. We muſt however obſerve, that it is by no means ſuch raſh and headſtrong critics only that Dr. Magee encounters: he attacks many, of much more acknowledged talents, and much higher reputation. There is ſcarcely an author of name, who has meddled with the ſubject of atonement, whoſe poſitions Dr. Magee does not ſtop to examine; and where he does not advance arguments of his own (which, however, ſeldom happens) he ſo fully ſtates the opinions of almoſt all other critics of notoriety, on either ſide, upon each point he diſcuſſes, ſo juſtly balances them againſt each other, and ſo ably expoſes both their ſtrong and weak parts, that in moſt caſes he may be conſidered as giving a complete hiſtory of the ſtate of the queſtion, on every one of theſe heads. This may be ſeen more eſpecially in the long note (note 5, Serm. I.) on the object of the Heathen ſacrifices, intended to controvert that ſtrange poſition of Dr. Prieſtley's, "that all men *naturally* apprehend the Deity to be propitious"; that "no *nation whatever*, either Jew or Heathen, ancient or modern, appears to have had the leaſt knowledge, or to betray the leaſt ſenſe of their want, of any expedient of ſatisfaction for ſin, beſides repentance and a good life;" and, that "from a full review of the religions of all ancient and modern nations, they appear to be *utterly deſtitute of any thing like a doctrine of proper atonement.*" In that note, we ſhall venture to ſay, Dr. Magee has entirely accompliſhed the object he profeſſes to have had in view (ſee p. 108) namely, that of proving "the incompetency of the guide Dr. Prieſtley's admirers have followed with unſuſpecting acquieſcence;" and this is done by ſuch copious references to ancient and modern writers, hiſtorians, poets, critics, and commentators, and ſuch an examination of the rites and ceremonies of all parts of the world, north, ſouth, eaſt, and weſt, as cannot fail as much to amuſe as to convince any impartial and curious enquirer.

Another inſtance we have in note 33, Serm. I. which is as ſtrong in proof of Dr. Prieſtley's unfounded and falſe aſſertions,

tions, eſpecially on the opinion of the modern Jews, in regard to *expiatory* offerings. Maimonides, Abarbinel, and Nachmanides, in particular, whom Dr. Prieſtley refers to in proof of his aſſertions, are ſhown to be clearly and decidedly againſt him. But the whole note ſhould be peruſed, for the purpoſe of forming a right judgment of Dr. P.'s "method of managing the teſtimonies," which he alledges. His mode of reaſoning is expoſed with very great ability. His abuſe of the evidence of Buxtorf, Joſephus, and Philo Judæus, is excellently ſhown at pp. 169, 170, 171, &c. This is certainly a very curious and learned note.

Another regular diſquiſition we have (note 36, Serm I.) on the meaning of the word כפר, of which word Dr. Taylor has made ſo much uſe, in his work on the ſcripture doctrine of atonement. In this note, Dr. Taylor's unfair manner of treating the ſubject is well ſhown, and it is ingeniouſly proved againſt both Dr. T. and Dr. Prieſtley, that the doctrine of *atonement*, as far as it relates to ſin, is nothing more than the doctrine of *reconciliation*.

Note 37, Serm. I. is very full, upon the ſubject of "*ſins of ignorance*", of which it has been falſely affirmed, that to ſuch ſcarcely any moral character could attach; the contrary to which is very ſenſibly proved in the note before us, which is therefore properly oppoſed to ſuch writers as would contend, that under the law there was no atonement for *moral* offences.

In note 43, ditto, we have a very learned and curious commentary upon the 53d chapter of Iſaiah, in which the ſeveral uſes and ſignifications of the words נשא, כבל, אשם, ſo much dwelt upon by the opponents to the doctrine of atonement (particularly Dr. Taylor) are diſcuſſed at length. Great pains are taken, and not without ſucceſs, to reconcile the celebrated reference of the Evangeliſt, Mat. viii. 17, to the prophet's expreſſions in the 4th verſe of the chapter particularly diſcuſſed in this note. The whole note is exceedingly intereſting, and inſtructive.

Notes 3, 4, 5, Serm. II. on the three ſeveral doctrines of ſacrifices, as maintained by Spencer, Sykes, and Warburton, are curious, though not very long; but, in notes 7, 8, and 15, on the uſe of animal food, the origin of language, and the Book of Job, we have again diſtinct treatiſes, very elaborate, and replete with learning.

It would be impoſſible to do juſtice to ſuch a work as this, by any abridged ſtatement of the arguments, or any partial extracts. It is an appeal to the learned, upon ſuch ſtrong facts, ſupported by ſuch able argumentation, ſuch fair references to writers on both ſides, and ſuch an impartial and diligent

gent compariſon of different paſſages of Scripture, that we heartily recommend it to the careful ſtudy of every reader willing to ſettle any doubts that may occur to his own mind, by a candid, and at the ſame time a profound, examination of the ſubject. Some extracts we ſhall give, as well from the notes as from the ſermons, merely as ſpecimens of the author's ſtyle, of his learning, and of his fair and liberal manner of treating the ſubjects he handles. We ſhall at the ſame time venture to aſſure the reader, that whatever extracts we may be induced to make, the work is not in any part unequal to itſelf; the whole is equally curious, and equally inſtructive.

The firſt ſpecimen we ſhall give will be from Sermon I. in reply to thoſe who object to the doctrine of atonement, as founded on the *divine implacability*.

" The firſt, and moſt important of the objections, we have now to conſider, is that which repreſents the doctrine of atonement, as founded on the *divine implacability*—ſince, ſay they, it ſuppoſes, that to appeaſe the rigid juſtice of God, it was requiſite that puniſhment ſhould be inflicted; and that, conſequently, the ſinner could not by any means have been releaſed, had not Chriſt ſuffered in his ſtead——Were this a faithful ſtatement of the doctrine of atonement, there had indeed been juſt ground for the objection—but that this is not the fair repreſentation of candid truth, let the objector feel, by the application of the ſame mode of reaſoning, to the ſyſtem he upholds——if it was neceſſary for the forgiveneſs of man, that Chriſt ſhould ſuffer; and through the merits of his obedience, and as the fruit of his interceſſion, obtain the power of granting that forgiveneſs—does it not follow, that had not Chriſt thus ſuffered, and interceded, we could not have been forgiven?—and has *he* not then, as it were, taken us out of the hands of a ſevere and ſtrict judge; and is it not to *him* alone we owe our pardon?——here the argument is exactly parallel, and the objection of implacability equally applies—now what is the anſwer?——" that although it is through the merits and interceſſion of Chriſt, that we are forgiven; yet they were not the *procuring cauſe*, but the *means*, by which God, originally diſpoſed to forgive, thought it right to beſtow his pardon"—let then the word *interceſſion* be changed for *ſacrifice*, and ſee whether the anſwer be not equally concluſive.

" The ſacrifice of Chriſt was never deemed by any, who did not wiſh to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the *means*, appointed by divine wiſdom, by which to beſtow forgiveneſs—and agreeably to this, do we not find this ſacrifice every where ſpoken of, as ordained by God himſelf?—*God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life*—and *herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*—and again we are told, that *we are redeemed—with the precious blood of Chriſt, as of a Lamb without blemiſh, and without ſpot—who verily was fore-ordained before the foundation of the world*—and again, that Chriſt is *the Lamb ſlain from the foundation*

tion of the world——when then, the notion of the efficiency of the ſacrifice of Chriſt, contained in the doctrine of atonement, ſtands preciſely on the ſame foundation, with that of pure interceſſion—merely as the *means*, whereby God has thought fit to grant his favour and gracious aid to repentant ſinners, and to fulfil that merciful intention, which he had at all times entertained towards his fallen creatures—and when, by the ſame ſort of repreſentation, the charge of implacability in the Divine Being, is as applicable to the one ſcheme, as to the other—that is, when it is a calumny moſt foully caſt upon both: we may eſtimate, with what candour this has been made, by thoſe who hold the one doctrine, the fundamental ground of their objections againſt the other——for on the ground, of the expreſſions of God's unbounded love to his creatures every where through Scripture, and of his ſeveral declarations that he forgave them *freely*, it is, that they principally contend, that the notion of expiation by the ſacrifice of Chriſt, cannot be the genuine doctrine of the New Teſtament.

" But ſtill it is urged, " in what way, can the death of Chriſt, conſidered as a ſacrifice of expiation, be conceived to operate to the remiſſion of ſins, unleſs by the appeaſing a Being, who otherwiſe would not have forgiven us?"—to this the anſwer of the Chriſtian is, " I know not, nor does it concern me to know, *in what manner* the ſacrifice of Chriſt is connected with the forgiveneſs of ſins—it is enough, that this is declared by God to be the medium, through which my ſalvation is effected——I pretend not to dive into the counſels of the Almighty—I ſubmit to his wiſdom—and I will not reject his grace, becauſe his mode of vouchſafing it is not within my comprehenſion"—— but now let us try the doctrine of pure interceſſion by this ſame objection—it has been aſked, how can the ſufferings of one Being be conceived to have any connexion, with the forgiveneſs of another—let us likewiſe enquire, how the meritorious obedience of one Being, can be conceived to have any connexions with the pardon of the tranſgreſſions of another—or whether the prayer of a righteous Being in behalf of a wicked perſon, can be imagined to have more weight in obtaining forgiveneſs for the tranſgreſſor, than the ſame ſupplication, ſeconded by the offering up of life itſelf, to procure that forgiveneſs?——the fact is, the want of diſcoverable connexion has nothing to do with either—neither the ſacrifice, nor the interceſſion, have, as far as we can comprehend, any *efficacy* whatever—all that we know, or can know of the one, or of the other, is, that it has been appointed as the means, by which God has determined to act with reſpect to man—ſo that to object to one, becauſe the mode of operation is unknown, is not only giving up the other, but the very notion of a Mediator—and if followed on, cannot fail to lead to pure Deiſm, and perhaps may not ſtop even there." P. 24.

This paſſage may ſuffice as an example of the ſtyle and manner of the Diſcourſes themſelves. From the notes, we ſhall begin with ſome further obſervations on the very ſubject of the paſſage above cited.

" That men *could* not have been forgiven, unleſs Chriſt had ſuffered to purchaſe their forgiveneſs, is no part of the doctrine of Atone-

ment, as held by the Church of England——what God *could*, or *could not* have done, it presumes not to pronounce—what God declares he *has* done, that merely it asserts—and on his express word alone it is founded——but it is to be remembered, that on this as on many other occasions, that a priori reasoning, which so frequently misleads those who object to the doctrines of our Church, is imputed by them to us——not being in themselves in the habit of bowing with humble reverence to the sacred word, they consider not that we speak merely its suggestions—and that if we do at any time philosophize, it is but to *follow*, not to *lead* the meaning of Scripture——to enter into the councils of the Almighty, and to decide what infinite wisdom *must* have determined, under a constitution of things different from the present, were a speculation not less absurd, than it is impious——of this, even the few writers, whose language has, by a rigorous interpretation, been forced into a ground for the above charge against the doctrine of atonement, are perfectly innocent—for it never occurred to them, to suppose a constitution of things different from that, which divine wisdom *has* appointed—when therefore, Grotius, Stillingfleet, and Clarke are charged (as they are in *H. Taylor's B. Mord.* Let. 5.) with contending for "the *necessity* of a vindication of God's honour, either by the suffering of the offenders, or by that of Christ in their room," they are by no means to be considered as contending, that it was *impossible* for God to have established such a dispensation, as might enable him to forgive the Sinner without some satisfaction to his justice, which is the sense forcibly put upon their words—but that, according to the method and dispensation which God's wisdom *has* chosen, there results a *moral necessity* of such vindication, founded in the *wisdom* and *prudence* of a Being, who has announced himself to mankind, as an upright Governor, resolved to maintain the observance of his laws—that by the *necessity* spoken of, is meant but a *moral necessity*, or in other words a *fitness* and propriety, Dr. Clarke himself informs us: for he tells us, (Sermon 137. vol. 2. p. 142. fol. ed.) that "when the honour of God's laws had been diminished by sin, it was *reasonable* and *necessary*, in respect of *God's wisdom in governing* the world, that there should be a vindication," &c.—and again, (Sermon 138. vol. 2. p. 150) in answer to the question, "could not God, if he had pleased, absolutely, and of his supreme authority, without any sufferings at all, have pardoned the sins of those, whose repentance he had thought fit to accept?" he says, "it becomes not us, to presume to say he had not *power* so to do:" but that there seems to be a *fitness*, in his testifying his indignation against sin: and that "the death of Christ was *necessary*, to make the pardon of sin reconcileable, not perhaps absolutely with *strict justice* (for we cannot presume to say that God might not, consistently with mere *justice*, have remitted as much of his own right as he pleased)—but it was *necessary*, at least in *this* respect, to make the pardon of sin, consistent with the *wisdom* of God, in his good government of the world; and to be a *proper attestation* of his irreconcileable hatred against all unrighteousness"——that the word *necessary* is imprudently used by Dr. Clarke and others, I readily admit, as it is liable to be misunderstood, and furnishes matter of cavil to those, who would misrepresent the whole of the doctrine—but it is evident from the passages I have cited, that so far from considering the sacrifice of

Chriſt, as a *debt* paid to, becauſe rigorouſly exacted by, the divine *juſtice*,—it is repreſented by Dr. Clarke, and generally underſtood, merely as a *fit* expedient, demanded by the *wiſdom* of God, whereby mercy might be ſafely adminiſtered to ſinful man——now it is curious to remark, that H. Taylor, who ſo warmly objects to this notion of a neceſſity of vindicating God's honour, as maintained by Clarke, &c. when he comes to reply to the Deiſt, in defence of the ſcheme of Chriſt's mediation, uſes a mode of reaſoning, that ſeems exactly ſimilar—"God (he ſays, *B. Mordec.* Let. 5.) was not *made* placable by interceſſion; but was ready and willing to forgive before, as well as after: and only waited to do it *in ſuch a manner, as might beſt ſhew his regard to righteouſneſs*"——is not this in other words ſaying, there was a *fitneſs*, and conſequently a *moral neceſſity*, that God ſhould have forgiven ſins through the interceſſion and meritorious obedience of Chriſt, for the purpoſe of *vindicating his glory as a righteous Governor?*—" P. 124.

The ſubſequent note is illuſtrative of the ſame ſubject, and equally good; but we cannot give them both at length. From the latter, however, we ſhall ſelect a ſhort account of the manner in which modern *rational* critics quote and refer to the Scriptures.

"This furniſhes an additional ſpecimen of the way in which Scripture is treated, by our modern *rational* Commentators——A number of texts, enforcing a ſpirit of humble ſubmiſſion to God's will, which is by no means inconſiſtent with, but on the contrary includes in its nature, a ſpirit of Chriſtian faith, are taken *literally*, as not implying this faith, becauſe it is not expreſsly named—and then another ſet of paſſages, in which this faith *is expreſsly* named, and *literally* required, are ſet aſide as *figurative:* and it is pronounced upon the whole, that common ſenſe is to decide the matter—and thus rejecting one ſet of paſſages entirely as figurative, and then explaining another ſet literally and independently, with which the former were connected, and would have perfectly coaleſced ſo as to afford a ſatisfactory and conſiſtent meaning, the point is clearly made out—— relying upon this method, which Dr. Prieſtley has diſcovered, of retaining whatever eſtabliſhes his opinion, and rejecting whatever makes againſt it, Mr. Belſham may indeed ſafely challenge the whole body of the orthodox, to produce a ſingle text, that ſhall ſtand in oppoſition to his and Dr. Prieſtley's dogmas." P. 129.

See this ſubject further noticed in note 27, pp. 142, 143.

The next extract, we ſhall give as a ſpecimen of the author's mode of biblical criticiſm; it ſhall be from his note on the origin of ſacrifices, as it refers to a popular objection raiſed againſt their divine inſtitution.

"The ſecond objection, derived from paſſages in the Old Teſtament, in which God ſeems to diſown the inſtitution of ſacrifice, is to be replied to by an examination of thoſe paſſages——in the 50th Pſ. God is deſcribed as ſaying, *I will not reprove thee for thy ſacrifices, or*

thy burnt-offerings—I will take no bullock, &c.—*Will I eat the fleſh of bulls, or drink the blood of goats?*——and again in Pſ. li. *Thou deſireſt not ſacrifice—thou delighteſt not in burnt-offerings*——and again in Pſ. xl. *Burnt-offerings and ſin-offerings haſt thou not required*———Sacrifices here, it is ſaid, are ſpoken of as not pleaſing to God—but it is manifeſt, on inſpection of the context, that this is only intended in a *comparative* ſenſe, and as abſtracting from thoſe concomitants, without which ſacrifice never could have been acceptable to a holy and righteous God——this is farther confirmed by the manner in which ſimilar declarations are introduced, in Iſai. i. 11. 12. lxvi. 3. Prov. xv. 8. and Amos v. 21. 22.———if the argument be carried farther, it will prove too much—it will prove, that the *Jewiſh* ſacrifices had not been ordained by God, in direct contradiction to the teſtimony of Moſes——theſe paſſages then from the Pſalms, muſt go for nothing in the preſent argument———But then it is ſaid, that the prophet Jeremiah (vii. 22.) furniſhes a deciſive proof in theſe words, *For I ſpake not unto your fathers, neither commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices*——this, it is urged, as referring expreſsly to a time prior to the giving of the law at Mount Sinai, clearly proves that God did not inſtitute ſacrifices before the promulgation of the law by Moſes——but this, like the former paſſages, is manifeſtly to be underſtood in a comparative ſenſe only, as may eaſily be collected from what immediately follows: *But this thing I commanded them, ſaying, obey my voice, and I will be your God, and ye ſhall be my people*——that is, the mere ſacrifice was not that which I commanded, ſo much as that which was to give to the ſacrifice its true virtue and efficacy, a ſincere and pious ſubmiſſion to my will—*to obey being* BETTER THAN *ſacrifice, and to hearken than the fat of rams* (1 Sam. xv. 22.)—in like manner, *I will have mercy, and* NOT *ſacrifice* (Hoſ. vi. 6.)—*Your murmurings are* NOT *againſt us, but againſt the Lord* (Ex. xvi. 8.)—*Labour* NOT *for the meat that periſheth, but for the meat which endureth to everlaſting life* (Joh. vi. 27.)——the Scripture abounds with ſimilar inſtances, in which the negative form ſupplies the want of the comparative degree in the Hebrew idiom: not excluding the thing denied, but only implying a preference of the thing ſet in oppoſition to it——ſee *Walt. Polyglot.* Proleg. Idiotiſm. 6. *Lowth* on Hoſ. vi. 6. *Ken. Two Diſs.* pp. 208. 209. and *Jenn. Jew. Ant.* vol. 1. p. 313.——Dr. Blayney, indeed, thinks it not neceſſary to conſider the words of Jeremiah in a comparative ſenſe; the word ל, he ſays, admitting the ſenſe of *propter*, the paſſage ſhould be read, *I ſpake not with your fathers, nor commanded them,* FOR THE SAKE OF *burnt-offerings*, &c. that is, God did not command theſe purely on their own account, but as a means to ſome other valuable end——the ſenſe is ſubſtantially the ſame——Now, if the paſſage be not taken in this ſenſe, but is ſuppoſed to imply, that God had not inſtituted ſacrifices at the time of the departure of the Hebrews from Egypt, then a direct contradiction is given to the Moſaic hiſtory, which expreſsly declares, that God himſelf had ordained the paſchal lamb, not only before the giving of the law at Sinai, but before the migration of the Iſraelites from Egypt——and that this was really a ſacrifice, and is repeatedly called by Moſes by the very ſame term זבח, which is here applied to

denote ſacrifice by the prophet, has been already fully ſhewn in note 35 of the former ſermon———or again, if we concur in the interpretation of this paſſage, as given by the Jewiſh doctors Jarchi and Maimonides, and adopted by Dr. Kennicot, we may conſider it as a declaration on the part of God, that he had not firſt commanded the Iſraelites concerning the ſacrificial rites, after he had led them out of Egypt——the paſſage in Jeremiah, ſay they, refers to the tranſactions at Marah (ſee particularly *Kenn. Two Diſs.* pp. 153. 209.)——the Jews, when they had arrived here, three days after they had left the Red Sea, murmured at the bitterneſs of the waters; a miracle was wrought to ſweeten them, and then God made a ſtatute and ordinance for them, and propoſed to them, in exact agreement with what is here ſaid in Jeremiah, to obey him, to give ear to his commandments, and keep his ſtatutes, and that he would in turn be their protector (Ex. xv. 25. 26.)—now, this having been ſome time before the formal inſtitution of the ſacrificial ritual at Mount Sinai, and the Jews having always dated the beginning of the law from this declaration at Marah, the Jewiſh Doctors maintain it to be true in fact, that God did not *firſt* enjoin their code of ſacrificial obſervances, but commanded them concerning moral obedience; and thus underſtand the form of expreſſion in Jeremiah, as we do that of St. Paul, *Adam was* NOT *deceived, but the woman being deceived was in the tranſgreſſion* (1 Tim. ii. 16.)—that is, Adam was not firſt deceived, and was not firſt in the tranſgreſſion, but Eve——the meaning of the paſſage in Jeremiah would then be, that as God had not, in the firſt inſtance, enjoined to the Jews their ſacrificial ritual, after he had led them out of Egypt; ſo they were not to attach to the obſervance of all its minutiæ, a ſuperiority over moral obedience, but the contrary, the latter having been firſt commanded—ſee *Maim. Moreh Nev.* pars. iii. cap. 32. ap. fin.—*Kennicot's Two Diſs.* pp. 153. 209.—and *Jenn. Jew. Ant.* vol. 1. p. 312.——this explanation agrees in ſubſtance with the former: and from both it manifeſtly appears, that this paſſage has no relation to the *original inſtitution* of animal ſacrifice." P. 316.

The author has treated very much at large, in note 15, Sermon II. on the hiſtory, age, and character of the Book of Job (a conſtant ſubject of critical enquiry) and concludes by giving his own opinion, drawn from a review of the many different and contradictory notions that have prevailed among the learned on theſe points.

The explanation of the three ſacrificial terms that occur in the ſacred writings (*Corban*, *Mincha*, and *Zebach*) is both uſeful and curious. (See p. 359.) The concluding note we ſhall tranſcribe, in juſtice to the author.

" Thoſe objections, the diſcuſſion of which would have been improper, and impracticable, from the pulpit, have been carefully canvaſſed in the notes of theſe two diſcourſes——It has been the wiſh of the author to notice *all*, that ſeemed in any degree deſerving of conſideration—they who are acquainted with the ſubject will, it is hoped, do

do him the juſtice to allow, that he has omitted none of moment—whether he has been as ſucceſsful in their refutation, as he has been induſtrious in their collection, it is with others to judge——This at leaſt he can venture to affirm, that he has examined them with a conſcientious regard to truth, and Scripture—and he now concludes this enquiry with an humble and not unanxious hope, that the word of God may not have ſuffered in his hands." P. 374.

Our limits do not permit us to multiply theſe extracts, more eſpecially as ſome of the moſt curious notes are by far too long to be inſerted here, and admit of no abridgment.

There is an Appendix at the end of the volume, containing an account of the Unitarian ſcheme, as deſcribed by Mr. Belſham, in his Review of Mr. Wilberforce's Treatiſe, with occaſional ſtrictures on the leading arguments advanced in that publication.

The ſhallow and comfortleſs ſyſtem of Socinianiſm, and its reſemblance to the moſt objectionable principles of Calviniſm, are here well pointed out. We are preſented with a diſtinct view of the leading features of Unitarianiſm, as profeſſed by Mr. Belſham, and extracted from his own writings, Dr. Magee's obſervations upon which are ſtrong and forcible. In adverting to Mr. B.'s violent expreſſions againſt all eſtabliſhed religions, true or falſe, Dr. M. makes the following very juſt and appropriate remarks.

" It muſt indeed be confeſſed, that great allowance is to be made for thoſe who have been, as it were, rocked in the very cradle of diſcontent: and who have been uſed from infancy to view every act of the government, and every ordinance of the church, with the bitterneſs of a diſcomfited and vindictive enemy.——But it is ſtrange, that whilſt language of the nature here cited, every where deforms Mr. B.'s pages, and thoſe of his Unitarian aſſociates, they ſhould make the want of *charity* the principal charge againſt all, who hold Chriſtianity in any other than the vague and fleeting form, in which they profeſs to embrace it.——In the management of a controverſy, it may not indeed be bad policy, to charge the adverſary with whatever unfair arts you mean to reſort to yourſelf—thus, whilſt the oppoſite party bears all the odium, you poſſeſs yourſelf of the profit—ſo at leaſt it ſeems to be with the writers of Mr. B.'s way of thinking——A total want of candour and charity, is perpetually objected to all who defend the rectitude of the national religion; whilſt every principle of both is groſsly violated by thoſe who oppoſe it:—and at the ſame time that the charge of ſelf-intereſt is freely beſtowed upon ſuch as ſupport the eſtabliſhment; it is hoped, that it will not be remembered that intereſt is as much concerned to acquire, as to retain; it is modeſtly expected, that no mention will be made of the pride and fervour of party; and that no note will be taken of the reſentful jealouſy of thoſe temporal advantages, which, as they form the leading theme

theme of animadverſion, may not unreaſonably be preſumed the principal ground of hoſtility." P. 399.

We ſhall tranſcribe but one more paſſage, and with that conclude our review of this very learned work, earneſtly recommending it to the careful peruſal of every zealous Chriſtian. The paſſage we are about to extract is from p. 413 of the Appendix, and may ſerve to ſhow, in few words, the mode of biblical criticiſm adopted by the *Unitarians**.

" One difficulty, amounting to paradox, which attaches to this entire ſyſtem, yet remains to be noticed——It might appear to thoſe, who have been uſed to conſider Chriſtianity as ſomething more than natural religion with a ſuperadded proof of a future ſtate of retribution, that they who hold this to be the ſum of the Chriſtian ſcheme, muſt at the ſame time reject the writings of the New Teſtament, or at leaſt all thoſe parts that go beyond the mere facts of the life and reſurrection of Chriſt.——Mr. B. however informs us in what manner the Unitarians, whilſt they retain the title of Chriſtians, by acknowledging the authority of the New Teſtament, yet contrive to preſerve their " ſimple creed" unaffected by thoſe important truths which it contains. There are two ways, in which the word of revelation, and a ſyſtem of religious belief, may be made to ſquare—one is, by conforming our belief to revelation; the other, by adjuſting the revelation to our belief——the latter is that choſen by Mr. B. and his Unitarian aſſociates; and, accordingly, the New Teſtament, and the creed of the Unitarian, are at the ſame time without difficulty retained.

" Of this mode of adjuſtment, Mr. B. exhibits a perfect ſpecimen. Chriſt, he ſays, being deſcribed in the New Teſtament as a man, having " appeared as man, having called himſelf a man, having had all the accidents of a man—having been born, having lived, eaten, drank, ſlept, converſed, rejoiced, wept, ſuffered, and died as other men," there is ſufficient reaſon to pronounce him really ſuch; no farther proof can be required: and the onus probandi, he contends, lies with them, who " maintain that he was ſomething more than man"—and whatever texts of Scripture can be adduced in ſupport of that opinion, he adds, " the Unitarians pledge themſelves to ſhew, that they are *all* either *interpolated*, *corrupted*, or *miſunderſtood*." In ſhort, they engage to get clearly rid of them in ſome way or other:—either the paſſage ſhould have no place in Scripture; or, if it muſt be admitted, it ſhould appear under ſome different modification: or, if the preſent reading muſt be allowed, it is wrongly interpreted by all but Unitarians; and ſometimes even the ſubject originally miſunderſtood by the inſpired writer himſelf—until, at length, the ſacred volume is completely diſcharged of all that exceeds the convenient and portable creed of the Unitarian. This, it will be allowed, is, in Mr. B.'s own

---

* We would always be underſtood to apply this denomination merely as a popular diſtinction, and by no means as admitting their excluſive right to it.

words,

words, "*making* Scripture with a witneſs:" and exhibits no mean ſpecimen of my Lord Peter's ingenious device, in extracting the legitimate meaning of his father's will—the "totidem ſyllabis," or at all events the "totidem literis," cannot fail to ſupply the deficiencies of the "totidem verbis."

There is an uſeful Index at the end of the volume, and a liſt of the editions made uſe of in the numerous references to authors, ancient and modern. We are happy alſo to notice an Advertiſement at the end, announcing the intended publication (in the courſe of the preſent year) of a ſeries of Diſcourſes on the Prophecies, by the ſame able and learned author.

ART. XI. *The Influence attributed to Philoſophers, Free-Maſons, and to the Illuminati, on the Revolution of France. By J. J. Mounier. Tranſlated from the Manuſcript, and corrected under the Inſpection of the Author, by J. Walker, A. M. late of St. John's College, Cambridge.* 8vo. 233 pp. Wallis. 1801.

IF impartiality could have been expected in a work on the French Revolution, by a man who had himſelf acted a conſiderable part in that dreadful drama, we might have looked for it in the work before us. The private character of Mounier is repreſented as ſo amiable, by many of thoſe to whom he is known; the oppoſition which he vainly gave to the Jacobins in the Conſtituent Aſſembly, exhibited him as a ſtateſman in a light ſo reſpectable; and there is ſo much moderation and good ſenſe in his other writings, that we opened this volume with expectations, which the moſt attentive peruſal of it has not gratified. We did not indeed hope from it all that ſome of our friends hoped. We thought that we had diſcovered, through the whole of Mounier's writings, a total diſregard of *revealed* religion; and experience has taught us, not to place the fulleſt reliance on the moral or political principles of him, who derives them from no other ſource than his own internal feelings, or his intellectual views of abſtract rectitude.

Still we expected a faithful detail of facts, by a well-informed man of honour; for it is by facts that the authors, whom he oppoſes, have endeavoured to prove what they attribute to *philoſophers, free maſons*, and the *illuminati*, in the French Revolution. Here, however, we have found very little more than ſuperficial declamations in praiſe of philoſophy, and of what philoſophers deem neceſſary to the progreſs of the human mind;

mind; and Mounier muſt poſſeſs at leaſt the ordinary ſelf-conceit of his countrymen, if he can ſuppoſe that the natives of Britain will balance his *opinions* againſt a ſingle *fact* authenticated even by Barruel.

Of the merits of Barruel's *Memoirs of Jacobiniſm*, our opinion has been long before the public*; and we have yet ſeen nothing to induce us to alter that opinion, though the preſent author and his tranſlator have laboured to exhibit Barruel as a party-writer, entitled to no credit. That he diſplays a ſtrong partiality to the order of the Jeſuits, and attributes too much miſchief to the ſuppreſſion of that order, we have already admitted; and we may likewiſe admit that ſome of his *inferences* are unfairly drawn, though we cannot give up the *facts* which he has eſtabliſhed by incontrovertible evidence.

Mounier's contempt of Barruel is not perhaps ſurpriſing; but we little expected a countryman of our own, and a graduate in one of our Univerſities, to call Barruel's aſſertions *improbable*, and to repreſent himſelf as having *abuſed* the confidence of the Engliſh nation. We ceaſed however to wonder at theſe expreſſions, when we read, with ſome preface, the following paragraph, which tacitly cenſures an author much greater than Barruel, and one from whoſe writings all Europe has derived benefit. After ſome common-place phraſes on the evils of prejudice, and on the ſteadineſs with which ſome men have continued the partizans of the Revolution in every ſtage of its progreſs, Mr. Walker obſerves, that

"there are others, whoſe oppoſition to the Revolution, in all its ſtages, has been equally uniform, and who, by their ill-judged oppoſition, have done much harm: but they are by no means liable to the ſame degree of blame, in ſupporting a ſyſtem ſanctioned by long experience, and oppoſing it to principles, which had only produced anarchy and ruin. Their views have been often falſe, and perhaps their views intereſted; but whilſt they counſelled and took part in no crime, their conſcience might be clear. Some men of this claſs, however, have had their minds ſo deeply impreſſed with the horrors and the inexplicable extent of the revolutionary furor, that they have become at length frightened almoſt at their own ſhadow, and they have endeavoured to communicate their prejudices and their fears to the public." P. viii.

We do not perfectly know what is here meant by men being *frightened at their own ſhadow;* but Mr. Burke was one of thoſe "whoſe minds were deeply impreſſed with the horrors and the inexplicable extent of the revolutionary furor; and he communicated his fears from time to time to the public."

---

* See Brit. Crit. vols. x, xi, xiii.

That

That thoſe fears were accompanied with *prejudices*, or that his communication of them was *ill-judged*, it would not be eaſy to perſuade us; and we are ſurpriſed that ſuch an aſſertion could have been made by the man, who, in the very next ſentence, has declared that "the Revolution of France, perhaps in every ſtage of its progreſs, and certainly in more than one, has been in a real ſtate of conſpiracy againſt all the eſtabliſhed governments in the world"! This was from the firſt foreſeen by Burke and others, who, of courſe, did every thing in their power to *oppoſe* the Revolution in all its ſtages; but how an oppoſition to a *conſpiracy againſt all the governments in the world* could do harm, we are yet to learn.

This leſſon Mounier has indeed undertaken to teach us, by endeavouring to prove, in oppoſition to Barruel, Dr. Robiſon of Edinburgh, and others, that neither *philoſophers*, *free-maſons*, nor *illuminati*, contributed in any degree to bring about this tremendous convulſion. Hence he and his tranſlator ſeem to infer, that what was not at firſt put in motion by the influence of the preſs, could not, by the preſs, be for a moment "arreſted in its deſolating progreſs," and that all ſuch oppoſition to the Revolution was ill-judged and hurtful.

In our account of Barruel's *Memoirs**, we ſaid that it is "a work, not of conjectures, but of proofs; of demonſtrations drawn from the very words of the guilty perſons, and proving completely the extent of their conſpiracy againſt Chriſtianity, and againſt the order and happineſs of ſociety." That ſociety could ſubſiſt in order and happineſs without religion, the preſent author does not contend. He therefore ſets himſelf to prove, that there was *no conſpiracy* of philoſophers againſt *religion*; but his exculpatory evidence is of a very different nature from the deciſive proofs brought againſt his clients by Barruel.

Inſtead of oppoſing fact to fact, he begins his work by making a diſtinction between *true* and *falſe* philoſophy, and by inſtituting a very needleſs inquiry, whether the true philoſophers have done more good than the falſe have done harm. He then obſerves, that much miſchief has reſulted from the corruptions of *religion*, and adds that, "in this reſpect, it is with *philoſophy* as with religion; it being eaſy to repreſent both in odious colours."

"As in the 18th century, ſcience and literature have been more cultivated than in all other ages known to us†, it has produced a greater

* Brit. Crit. vol. x. p. 157.

† This may be true of phyſical ſcience; but a Frenchman only could have affirmed it of literature. *Rev.*

number

number of dangerous philoſophers or of ſophiſts, who have repreſented the moſt ſacred duties, and the moſt reſpectable religious principles, as the prejudices of ignorance. But it would be the height of ingratitude to conſider the labors of philoſophers under this ſingle point of view."

Certainly: but, pray M. Mounier, who *has* conſidered them under this ſingle point of view? Not Barruel, who has properly diſtinguiſhed between *philoſophers* and *philoſophiſts;* nor Dr. Robiſon, who is himſelf a profeſſor of philoſophy of ſuch eminence, that it is at leaſt poſſible, that even you might liſten with advantage to his lectures. Oh! but

"the philoſophers before the French Revolution, had deſtroyed in ſeveral ſtates that religious intolerance which has occaſioned ſuch cruel proſcriptions; which, even in the middle of the 18th century, has in France cauſed ſo many *of* perſons to languiſh in priſon, becauſe on the ſubject of *grace*, they could not think as the Pope and the King; which in the ſame period and in the ſame country, has cauſed the miniſters of the Proteſtant religion to be put to death with all the apparatus of juſtice—has cauſed children to be torn from the arms of their mothers, in order to be educated in the eſtabliſhed faith; and by a tyrannical refinement has cauſed it to be ſuppoſed, that there exiſted only Roman Catholics in the country."!

Indeed! Is all this good to be attributed to the writings of thoſe, who arrogantly aſſumed to themſelves, excluſively, the title of philoſophers? M. Mounier probably does not know, that of one of the beſt books which have yet been written on the ſubject of religious toleration, the author was JEREMY TAYLOR, Chaplain to King Charles I. and afterwards Biſhop of Down and Connor; or that all churches muſt become more and more tolerant (though not lukewarm) in proportion as they imbibe the mild ſpirit of their Divine Maſter. His tranſlator, however, ought to have known, that the illuſtrious prelate's *Liberty of Propheſying* was very generally read on the continent of Europe before the commencement of the 18th century; as well as that every real Chriſtian, whether Catholic or Proteſtant, muſt find a better argument againſt religious intolerance in the words of our bleſſed Saviour (St. Luke ix. 49, 50, 51, 52, 53, 54, 55, 56) than in all the writings of all the philoſophers whom France and Germany ever produced.

Granting, however (for argument's ſake only) that "the philoſophers," and not the Proteſtants, "of the 18th century, cauſed the inquiſitions of Spain, and Portugal, and Italy, to bluſh at their ſacrifices of human blood;" or, in other words, that they perſuaded the civil powers of Europe to put ſome reſtraint on the tribunals of the Romiſh church; by what means

did

did they accompliſh ſo laudable an object? To this queſtion the author gives no direct anſwer; but with reſpect to France it is fully anſwered by Barruel, who proves by a ſeries of facts, which no philoſophical declamation will ever overturn, that the ſophiſts, after getting entire poſſeſſion of the Academy of Sciences, contrived to ſurround the throne itſelf by a ſet of miniſters, who, if not enemies, were certainly indifferent, to all religion.

But Barruel is a party writer! Be it ſo; his prejudices in behalf of a party, could not make the philoſophers appear in a character different from their own, *in works publiſhed by themſelves;* nor could he interpolate thoſe works, ſpread as they are over all Europe. The evidence too, upon which he ſupports his charges againſt the French philoſophers and French ſtateſmen, is corroborated, although it ſtands not in need of corroboration, by *Bertrand de Moleville*, whoſe opportunities of diſcovering the truth were at leaſt equal to thoſe of Mounier, and who, ſeeming to us to have acted a more manly and conſiſtent part, is, in our opinion, entitled at leaſt to equal credit.

"At the ſame period of time (1750) there aroſe," ſays that intereſting writer*, "an audacious and guilty ſect, who, under the name of *philoſophy*, created a new power, which they called *public opinion*, and of which they conſtituted themſelves the organs. Its ſect exiſted no where, and its decrees were promulgated only by ſeditious writings and inſolent declamations, which, far from expreſſing the general ſentiment or wiſh, were found, on examination, to contain merely the opinions that ſome pſeudo-philoſophers took it into their heads to publiſh. They *aſſailed both the altar and the throne, morality*, and *ſubordination*, ſometimes with the weapons of ridicule, at others by making a queſtion of the wiſdom of all the inſtitutions rendered ſacred by their antiquity. They ſummoned before them *miniſters, generals*, and *all the agents of power—frequently determined their appointment and their diſgrace.*"

That in this way the philoſophers "extinguiſhed the fires of *religious* perſecution," may be granted without attributing to them much merit; for how could men, who believed neither in revelation, nor in the moral government of God, perſecute *Proteſtants* becauſe they were not *Catholics*, or *Catholics* becauſe they were not *Proteſtants?* It does not however follow, that the ſaid philoſophers were influenced in their conduct by the divine principle of toleration; for when they, or their diſciples, got poſſeſſion of the ſupreme power, they commenced a perſecution againſt Chriſtianity at large, ſuch as the

* Annals of the French Revolution, chap. i.

world

world has not perhaps ſeen ſince the acceſſion of Conſtantine to the throne of the Roman empire.

We paſs over the deprivations of the Clergy who refuſed, before the murder of the King, the oath decreed by the Conſtituent Aſſembly, to be taken by all *eccleſiaſtical functionaries*, as well as the groſs inſults offered to thoſe virtuous men by that body of philoſophic legiſlators; becauſe the *Conſtituent Aſſembly*, after 1789, ſeems not to have enjoyed much of this author's eſtimation. We beg leave, however, to aſk him and his tranſlator, what they think of the tolerating ſpirit of thoſe *ſages*, who ſhut up the churches, abolithed the inſtitution of the Lord's day, cauſed the miniſters of religion to be put to death without the apparatus of juſtice; "cauſed children to be torn from the arms of their parents, in order to be educated in *primary ſchools*, where religion was never mentioned but with abhorrence or ſcorn; and by a tyrannical refinement in aboliſhing the Chriſtian Calendar, cauſed it to be ſuppoſed, that there exiſted only Atheiſts and Deiſts in France"? Was the conduct of the old court, and the Catholic clergy, *perſecution*; and was this conduct of the philoſophers, *toleration?* So, it ſeems, M. Mounier thinks, for he thus apologizes for the writings of Voltaire:

"We may reproach Voltaire for having attacked the moſt reſpectable principles; for having *profeſſed*, with an odious fanaticiſm, a contempt for all religions; for having inſulted modeſty, and been the apologiſt of luxury and voluptuouſneſs; for having ſo far debaſed himſelf, as to laviſh praiſes on unjuſt but powerful individuals; for having often loaded with imprecations and groſs abuſe thoſe who refuted his opinions, or refuſed to render him homage. But let us not forget that Voltaire has *overthrown ſuperſtition* and *intolerance*, that he has often defended the rights of the unfortunate, that he has conſtantly ſtruggled againſt barbarous prejudices, and has never ceaſed to recommend peace and *indulgence*."

True, he never ceaſed to recommend *indulgence*, becauſe he and his brother philoſophers ſtood conſtantly in need of it, while they were expoſing themſelves daily to the rigour of thoſe laws, which protected the rights of the Chriſtian church. What the author means by *barbarous prejudices*, he does not ſay; but we know that Voltaire conſidered *belief in revelation* as a barbarous *prejudice*, and employed all his wit to make the narratives of the Old and New Teſtaments ridiculous. Mounier is perhaps a ſtranger to the writings of Taylor, and Locke, and Stillingfleet, in behalf of toleration; but his tranſlator ſhould have told him, that to claim for Voltaire the honour of overthrowing *ſuperſtition* and *intolerance*, was to offer an inſult to the Engliſh nation, unleſs by ſuperſtition he means Chriſtianity! That Voltaire has often defended the *rights of the unfortunate*,

fortunate, we can have no doubt; for there never exiſted, at leaſt in Great Britain, a reaſonable being deſtitute of *every* virtue; but if the evils done by Voltaire to ſociety at large, be fairly weighed againſt his good deeds to private individuals, we ſuſpect that his character will not appear an object of merited panegyric.

That Voltaire, D'Alembert, Diderot, and others, co-operated in undermining the principles of all religion, the preſent author reluctantly admits; but he is not pleaſed at this combination having been called a *conſpiracy*. "We ſhall not," he ſays, "diſpute about words, though the term *conſpiracy* is generally applied only to plans, the means of whoſe execution being combined in ſecret, terminate in acts of *violence*."

Dr. Robiſon, and the tranſlator of Barruel's Memoirs, are the two principal writers who have expreſſed, by the term *conſpiracy*, the ſecret machinations of the French *philoſophiſts* and German *illuminées*, againſt the religions and governments of Europe; and it would not have been a great effort of modeſty in Mounier to have allowed *them* to underſtand the import of an *Engliſh* word as well as himſelf, though he is a *Frenchman*. We can aſſure him, that they have employed the term *conſpiracy* in a ſenſe authorized by Johnſon. But ſuppoſing this author's interpretation of the word to be more correct than that of the great lexicographer, has there not been in France a *ſufficient* number of *acts of violence* to conſtitute the ſecret plans of the revolutioniſts a *conſpiracy*? But

"the Revolution was rendered neceſſary by cauſes which have not the ſlighteſt connexion with philoſophy. Is it philoſophy which created the venality of the places of the judges, their pretenſions, and their differences with the crown? Is it philoſophy which produced the ruin of the finances? Is it the philoſophers who have taken advantage of theſe circumſtances, in order to endeavour to fix limits to the power of the Monarch, in order to obtain a national participation in the eſtabliſhment of the laws and taxes?"

Yes, Sir, the philoſophers may have done all this, if they were ſuch men as you repreſent Voltaire to have been. If they attacked the moſt reſpectable principles, profeſſed a contempt for all religions, inſulted modeſty, and were the ſucceſsful apologiſts of luxury and voluptuouſneſs, the effects of their writings would appear not only in the court, but through the whole nation. The venality of the places of the judges, their pretenſions, and differences with the Crown, and the ruin of the finances, were the natural conſequences of general luxury and general infidelity; and a ſtronger proof could not eaſily be brought againſt the philoſophiſts, than the argument here urged in their defence. But,

"if

" if the French had only had ideas of paſſive obedience, it would have been eaſy for the King to overcome the reſiſtance of the tribunals [to which this author attributes the neceſſity of calling together the States General] and the people would have remained cold ſpectators of their quarrels. But for a long time paſt they had been lovers of liberty, without having any exact *knowledge* of it, without having foreſeen that they would one day have an opportunity of attaining it; and when this opportunity preſented itſelf, it was ſeized on with an enthuſiaſm which paralyzed the monarchy. It has been ſaid, that this general deſire of liberty was inſpired by the philoſophers—But is liberty then an invention of modern times? Is there not, in all men, a ſentiment which tells them, that they are not born to be the ſport of the caprices of their fellow creatures? that they do not exiſt for the government, but the government for them?"

To theſe inſidious queſtions we anſwer, with confidence, that no one is by *nature*, or *inſtinctively*, a lover of he *knows not what*. Such love is impoſſible; becauſe *nature*, not being a *bungler*, never excites either love or hatred, without directing the paſſion to its proper object. This every *true* philoſopher will acknowledge; and, therefore, whatever may have been the ſentiments of ancient nations reſpecting liberty, it is indiſputable, that if the French people were lovers of liberty, without *knowing what liberty* is, or having any *hopes of ever attaining it*, ſuch love muſt have been the effect of inſtruction, and not the feelings of unſophiſticated nature. Who their inſtructors were, this author himſelf has inadvertently told us, when he ſays,

" I cannot deny but that, among thoſe who were *called* philoſophers, there were ſome who, deceived by the literal ſenſe of the word *liberty*, conſidered it as an *exemption from all conſtraint*; and, while attacking the deſpotiſm of *one*, publiſhed maxims favourable to the deſpotiſm of the *many*: but I complain of the pains which have been taken to confound theſe with the friends of true liberty, which is nothing more than a combination of the means neceſſary for the protection of juſtice."

So then, the only controverſy between Mounier and his opponents is, whether they were *true*, or only *pretended* philoſophers, who, in France, conſpired againſt the altar and the throne! He admits that Voltaire, D'Alembert, Diderot, and their pupils, attacked, in conjunction, the firſt principles of all religion; a fact, which indeed cannot be controverted, as long as their works, and eſpecially their great work, the *Encyclopedie*, ſhall be extant; but then they wrote not, on thoſe occaſions, like philoſophers, or lovers of wiſdom! Here again he admits, that a ſet of men, *calling* themſelves philoſophers, propagated falſe and dangerous notions of civil liberty, of which the only tendency was to overturn every eſtabliſhed government

vernment on earth! Barruel himſelf has not brought a ſtronger accuſation againſt the *philoſophiſts*. But is it not unjuſt to attribute all this evil to *true* philoſophy? Undoubtedly it is; but who has ſaid that the Encyclopediſts wrote like true philoſophers, when they inſidiouſly attacked the firſt principles of all religion; or, that thoſe were true philoſophers, who taught the people, that liberty conſiſts in an exemption from all reſtraint?

Conſcious, as it would ſeem, that he is here combating a man of ſtraw, of his own creation; and unwilling perhaps to leave on his reader's mind an unfavourable impreſſion of any thing *calling* itſelf philoſophy, the author gravely aſſures us, that

"the works containing licentious principles had not the ſlighteſt influence before the revolution. The multitude either did not read, or did not comprehend them. The diſcourſe of J. J. Rouſſeau on the inequality, and the diſſertation of Mably, on the natural order of ſocieties, were, in the eſtimation of the majority of readers, conſidered merely as brilliant declamations, and as pieces of wit, which did not call for a ſerious examination, and which excited no greater attention than the Utopia of Sir Thomas More."!!

That the French are very different people from the Engliſh, we know; but Mounier will permit us to believe, that they both ſhare the ſame nature. Now, as the factious part of the lower orders among us read with aſtoniſhing avidity the licentious writings of Paine and others, it is difficult for us to ſuppoſe, that the factious part of the lower orders of Frenchmen did *not* read the licentious writings of thoſe whom this author acknowledges to have been *called* philoſophers. To *pleaſe him* we ſhall for once admit, that the *comprehenſion* of an illiterate Frenchman is not great; but ſurely he will not require us to believe, that every one of them is ſo dull as not to comprehend the meaning of "exemption from all reſtraint"! Beſides, had not theſe licentious works been purchaſed and read, why ſhould their authors have made the ſecret preſſes groan with them? It is the very eſſence of folly, to continue labouring for no purpoſe.

But they *were* read, and produced their natural effects. Maleſherbes, whom this author will not dare to treat as he has treated Barruel, ſaw, when too late, his own error in patronizing thoſe ſcribblers, and ſaid to Mr. Edgeworth, immediately after the murder of the King, "It is this falſe philoſophy (of which I confeſs myſelf to have been the dupe) which has hurried us into an abyſs of deſtruction*." Nay, Mounier him-

* Bertrand de Moleville's Memoirs, vol. iii. p. 280.

ſelf,

ſelf, in the 36th chapter of his *Recherches*, publiſhed at Geneva in 1792, repreſents the writings, which, in the work before us, he ſays were *never read*, as having had the moſt powerful influence on the *public mind;* and pronounces the *Social Contract* of Rouſſeau, which he affects here to conſider as ſo harmleſs, one of the moſt miſchievous books that ever were written on the ſubject of government—*le plus mauvrais ouvrage qu'on ait écrit ſur les gouvernmens.* He even acknowledges, in the *Recherches*, that the Conſtituent Aſſembly drew all its political ſcience, and the ſucceeding aſſemblies all their democracy, from the *Social Contract;* which, in the volume before us, he ſays excited no greater attention than the Utopia of Sir Thomas More!!

When a man ſcruples not thus to contradict himſelf, no wonder that he contradicts the moſt public deeds, and authentic records. This the author has done, without a bluſh; for who can read the debates of the revolutioniſts, on the *rights of man;* the conſtitution formed by the firſt aſſembly, on the *pretended principles of thoſe rights;* the ravings of ſubſequent aſſemblies on *liberty and equality;* and the decree that death is an *eternal ſleep*, without the fulleſt conviction, that the minds of all thoſe legiſlators and conſtitution-mongers were perverted by a falſe philoſophy? Mounier therefore, though in private life he may be all that his friend and tranſlator repreſents him, cannot reaſonably expect that we ſhould believe the unſupported aſſertions of this volume, in direct oppoſition to facts eſtabliſhed by Barruel, Bertrand de Moleville, the author of *Recherches ſur les Cauſes, &c.* Maleſherbes, and the authors of the French Revolution themſelves, who uniformly boaſt of their work being the effect of philoſophy.

That other circumſtances co-operated with falſe ſcience, in producing this dreadful event, is doubtleſs true; and this author ſtates ſome of theſe, and traces their effects with a perſpicuity that does him honour. But even in this part of his work, which is by far the moſt valuable, we meet with many things that call for reprehenſion. The following ſentence is extremely objectionable.

"Some Anabaptiſts, with the intention of rendering the civil ſtate conformable to the maxims of Chriſtian perfection, for a long time committed the greateſt cruelties; and when Charles the Firſt mounted the ſcaffold, the falſe principles of liberty and equality which prepared his *puniſhment*, were the work, not of philoſophers, but of the religious fanaticiſm of the Puritans."!

If Mounier knew not, Mr. Walker ought to know, that, according to the ſpirit as well as the letter of Engliſh law,

Charles the Firſt neither was nor could be *puniſhed:* that, in the opinion of the better part of the Engliſh nation, he had, long before his execrable murder, more than atoned for the errors of the earlier years of his reign, and at laſt died a martyr to the Engliſh church and conſtitution; and that ſuch language as this is an inſult to all the friends of that conſtitution, which, at one period of his life, Mounier profeſſed to admire! But if the *religious* fanaticiſm of the Puritans produced the falſe principles of liberty and equality which murdered Charles the Firſt, may we not, with theſe gentlemens' permiſſion, ſuppoſe that the *philoſophical* fanaticiſm of *les Sages* produced the falſe principles of liberty and equality, which murdered Louis the Sixteenth?

"M. Necker," ſays the author, "is *not*, as is generally believed, the author of the *double* repreſentation of the *tiers etat*, and of the union of the orders." Bertrand de Moleville ſays that he *is*, and brings ſuch proofs of what he ſays, as cannot be ſhaken by the bare *aſſertion* of any man whatever. After mentioning the very injudicious meaſure of convoking the notables, for the purpoſe of ſubmitting to their conſideration the conſtitution of the States General, which the King, after the example of his predeceſſors, ſhould have regulated in the Council, by his own authority, this enlightened writer proceeds thus:

"The clubs at the *Palais-Royal* became daily more turbulent, the moſt inflammatory writings were diſperſed with an alarming facility and profuſion; yet neither the police nor the miniſter appeared to take the leaſt notice of them. The ſpirit of revolt was ſpreading moſt rapidly in all the provinces, and the plot againſt the clergy and the nobility was almoſt general. Such were the evident effects of that ſtriking RESPECT, upon which M. Neckar, againſt the almoſt unanimous opinion of the Aſſembly of Notables, prevailed upon the Council to adopt the reſolution of granting to the *third order* a *double* number of repreſentatives in the States-General."

Dr. Robiſon having inſinuated that Neckar was a republican, and therefore ill-qualified to guide the helm of a great monarchy at ſuch a period, this author deſcants at much length on the perſonal integrity of the miniſter, which no man had called in queſtion; and repeatedly *affirms*, that he was ſteadily attached to the cauſe of the King. He forgets, however, to account for the very ſuſpicious committee aſſembled at his houſe, in June, 1789, and for the familiar entry of an emiſſary of the populace to that committee, with the joyful news, that they had juſt made the Archbiſhop of Paris promiſe to join the order of the *tiers etat*. "This circumſtance," ſays the candid

candid Bertrand de Moleville*, " is not ſufficient to *prove*, what was believed at the time, that Neckar was the ſecret *inſtigator* of the outrages committed upon the Archbiſhop; but it makes it no raſh conjecture, that if he did not adviſe the outrages in queſtion, no doubt was entertained by the perpetrators, but that the reſult of them would be highly agreeable to him."

Mounier admits, that the *tennis-court oath*, propoſed by himſelf on the 20th of June, and inſtantly taken by the *tiers etat*, then calling itſelf the National Aſſembly, was very dangerous to the authority of Louis the Sixteenth! But it was more than dangerous: it annihilated that authority. When the members of the Aſſembly ſwore, that "they would not ſeparate finally, but meet, whenever circumſtances ſhould make it requiſite, until the conſtitution of the kingdom, and the regeneration of public order, ſhould be eſtabliſhed, and firmly ſettled upon ſolid foundations," they aſſumed to themſelves the ſovereignty of the nation, and trampled at once upon the rights of their conſtituents, and the prerogatives of the crown.

Mounier, however, within a few months after he had ſworn this oath, left the Aſſembly, deſpairing of that regeneration which it had undertaken to eſtabliſh.

"In France," he ſays, "where ſo many men were rivals in *talents* and in *learning*, where ſo many men, though *very learned in different ſciences*, did not perceive the difficulty of making a good conſtitution, and conceived themſelves to be all *excellent legiſlators*, [yet philoſophers had no influence on the Revolution!] the old government being completely deſtroyed by a ſucceſſion of bad meaſures, the formation of a multitude of parties, who would by turns attempt to wreſt the power from one another, was to be expected, until the extremity of public misfortunes ſhould render dear to the nation the firſt authority that ſhould be able to enſure perſonal ſecurity."

This ſecurity the author has found *enſured* in the Conſular government; and, therefore, after having lived for more than ten years an exile from his native country, and preſided for the greater part of that period over a ſeminary for education at Saxe Weimer, he has returned to France; is ſettled at Grenoble; and has, doubtleſs, taken the oath preſcribed by the decree of the Conſuls, to have no correſpondence whatever with any individual of the Houſe of Bourbon!!!

---

* Annals of the French Revolution, vol. i. pp. 114, 115, 116. The account of this extraordinary committee is given at length in our 15th volume, p. 533.

ART. XII. *Critical Remarks on the Hebrew Scriptures, &c.*

(Continued from our laſt, p. 355.)

PAGE 181.—Exod. vii, 5. "Some have granted, that both the magicians and Moſes wrought real prodigies, but prodigies of a different rank."] This is, in fact, the only opinion which the hiſtory warrants.

P. 182.—"It is making God fight againſt himſelf."] Not againſt himſelf, but againſt the "powers of darkneſs."

P. 183.—"Exod. vii. 17. "Michaelis, Schulze, &c. all place the miracle in this, that the Nile was troubled, and rubified at an uncommon period."] Michaelis, and his whole ſchool, delight too much in leſſening miracles. When once we come to the immediate interference of Divine Power, a *whole* miracle is a much more credible thing than *a half* miracle.

Ibid.—"A Hebrew writer (i. e. Moſes) whom I find every where giving into the marvellous," &c.] Moſt groſsly falſe. The general tenor of his narrative is as plain and ſimple as poſſible. When miracles intervene, they are told, like thoſe of the Goſpel, without ornament or affectation.

P. 184.—"For they too did in like manner by their inchantments."] And the magicians of Egypt did ſo with their inchantments"—did ſo—יעשו כן. The verb is in the frequentative tenſe. Not, they did ſo upon this particular occaſion, when they had no water in its natural ſtate, upon which they might perform; but they were in the habit of doing ſo. The turning of water into the appearance of blood, was one of the common tricks of Egyptian magic; for which reaſon Pharoah thought little of the miracle.

It is very remarkable, that, in the 19th verſe, the hiſtorian ſeems to lay great ſtreſs upon this circumſtance; namely, that Moſes's miracle equally affected water in all ſorts of veſſels, whether of wood or ſtone. This ſuggeſts a ſuſpicion, that the magicians could perform their trick only upon water in veſſels of ſome particular ſort.

Ibid.—"The above will, I think, appear odd ſpecimens of commentatorſhip."] We think ſo too. But the ridiculous dreams of commentators, attempting to ſupply the detail of a moſt extraordinary fact of very ancient hiſtory, related by the original hiſtorian in general only, and with great brevity, can little affect the credit of the hiſtory itſelf.

P. 189.—Exod. viii. 15. "Conſequently [Pharaoh] muſt not have believed that there was any thing ſupernatural in the preceding prodigies."] Dr. Geddes ſeems to cite Pharaoh as an authority againſt the credit of the hiſtory. This is ſomething like Dr. Prieſtley citing the authority of Judas Iſcariot againſt the doctrine of our Lord's divinity!

P. 205.—Exod. xi. 2. "A maxim everſive, in my idea, of all juſtice and morality—that whatever is reported by the Hebrew writers to have been ordered or approved by God, muſt neceſſarily be right and lawful."] Giving thoſe he calls the Hebrew writers, the credit that is due to inſpired writers, we believe, that whatever is reported by them to have been ordered and approved by God, was ſo ordered and approved, under the circumſtances of the reported caſe. We find, therefore, little difficulty in the maxim, which Dr. Geddes thinks ſo ſubverſive of all juſtice and morality; that what God is reported by the ſacred writers to have ordered or approved, muſt neceſſarily have been right and lawful, in the individual inſtance, in which the approbation, or order, was given. But in the particular caſe between the Iſraelites and the Egyptians, we go much further. We ſay the word שאל ſignifies not only "to borrow," or "to aſk," but "to demand:" and this is its ſenſe here. The Egyptians were in conſternation—they were urgent upon the Iſraelites to depart. The Iſraelites *demanded*, as a condition of their immediate, haſtened departure, the things mentioned. Thus, literally, they "ſpoiled" the Egyptians: and this they did, *pleno jure*, as conquerors, armed with the expreſs authority of their victorious God.

P. 211.—Exod. xii. 12. On all the mighty ones of Egypt. Literally on all the Gods of Egypt," &c.] The ſenſe is very clear, unleſs a commentator takes pains to make it obſcure. "I will ſhew myſelf ſuperior to all the Gods of Egypt, by the judgments, which I will execute upon their worſhippers, who truſt in their protection."

P. 213.—"I aſk, what motives of credibility have we to believe, that the plagues of Egypt were a continued chain of ſupernatural cauſes?"] Is the importance of the great work of man's redemption no motive, for believing extraordinary interpoſitions of God's power to that end, which, for any lower end, might be incredible? And was not the deliverance of the Iſraelites from Egypt, and the inſtitution of the Moſaic covenant and ritual, according to the whole thread of the hiſtory of redemption, and the ſcriptural view of the entire plan, one great ſtep towards the execution of it?

Ibid.—"Why? Becauſe the Book of Exodus is a part of the Hebrew Scriptures."] Becauſe the Book of Exodus is one

one of thoſe, which the Church, Jewiſh and Chriſtian, from the earlieſt ages down to the preſent, has received as containing an authentic hiſtory, written under the guidance of the Holy Spirit, of God's operations in different periods of time, in the gradual execution of the ſcheme of man's redemption.

——" Unleavened dough." Public tranſlation—" kneeding trough."] It is certain, that in Deut. xxviii. 5, and 17, the word משארת, ſignifies ſome kind of veſſel. Whether " a kneeding trough," we ſhould much doubt. We rather think " a bin," in which meal or flour is kept in ſtore for future uſe: and the ſame ſenſe is very applicable in Exod. viii. 3. But in this paſſage it ſeems more probable, that it is a different word, from the root שאר, not שאר, and that it is to be taken, as the LXX take it, in appoſition with בצק; from which we conceive it to differ only in this: that בצק ſignifies ſimply " the dough," either before or after the leaven is put into it; whereas, משארת, ſhould rather be the dough beginning to ferment, or in the unfiniſhed act of fermentation. The Syriac, we think, is to the ſame effect; for we take the word קרור to ſignify " their raw dough," literally, " cold," becauſe the heat of fermentation had not taken place in it.

P. 215.—" נעל every where ſignifies to ſpoil one againſt his inclination."] Certainly: and the Egyptians were literally ſo ſpoiled, by an irreſiſtible conqueror. See on p. 205.

P. 217.—" I readily grant that *Paul* might miſtake."] No doubt you will readily grant any thing that may make againſt the credit of an Apoſtle's inſpiration. But, without granting that St. Paul was liable to miſtake, we may venture to uphold the preſent Hebrew text [of Exod. xii. 40.] as perfectly conſiſtent with St. Paul. The whole period, from the call of Abraham to the cloſe of Jacob's life, was *the age of promiſe*. For throughout the lives of Abraham, Iſaac, and Jacob, the promiſe was from time to time repeated. From the end of Jacob's life to the Exodus, was the interval between the age of promiſe and the law. This interval, St. Paul puts at 430 years. He reckons from the laſt repetition of the promiſe to the beginning of the law; but he uſes a round number. We ſay St. Paul uſes a round number, becauſe we are perſuaded the 430 years, in ſtrictneſs, are to be counted from Jacob's arrival with his family in Egypt [ſee the following diſcuſſion on this queſtion] which was ſome few years poſterior to the laſt repetition of the promiſe. But the utmoſt accuracy, which fairneſs of argument demanded of St. Paul, was not to ſtate the interval between the age of promiſe and the age of law, as greater than it was. He takes it therefore as no greater, than the interval between the day of Jacob's arrival in Egypt, which was after the

lateſt

lateſt promiſe, and the day of the departure of the Iſraelites from Egypt, which preceded the promulgation of the law.

Ibid.—" It is much leſs likely that omiſſions would be made in the genealogies of the tribes of Judah and Levi, eſpecially in thoſe of the Royal and Sacerdotal lines."] The principal ſuſpicion of ſuch omiſſions is actually in the Royal line.

Ibid.—Note at the bottom of the page. " Would any *adjuſter* to the Septuagint have thought of adding the laſt comma? I think not."] We think he would; which is a ſufficient anſwer to " I think not."

P. 218.—" If all the Jewiſh commentators reaſoned in this manner, their comments would be much more valuable," &c.] Becauſe they would be in agreement with Dr. Geddes.

P. 219.—" It is not neceſſary to ſuppoſe that all thoſe full grown men were the progeny of Jacob."] The Sacred Hiſtory deſcribes the 600,000 men as genuine Iſraelites. From theſe, certain bands of another race are diſtinguiſhed in the 38th verſe.

P. 220.—Here ends the long note of Dr. Geddes on the time of the Iſraelites ſojourning in Egypt, on which we ſhall give our general opinion in a ſhort diſcuſſion of the ſame point; comparing Exod. xii. 40, 41, with Gen. xv. 13, &c.

Of the Time of the ſojourning of the Iſraelites in Egypt.
Gen. xv. 13. Exod. xii. 40, 41.

Diſmiſſing all the chronological ſpeculations, which are built upon precarious aſſumptions, and are more than counterbalanced by the conſideration of the increaſe of the Iſraelites, in the interval between Jacob's ſettlement there and the departure of his deſcendants, which is prodigious even for 430 years, but almoſt incredible if the time be reduced one half; but, diſmiſſing all the chronological difficulty, it is evident from theſe two texts, that the ſojournment of the children of Iſrael in Egypt was neither more nor leſs than 430 years. In the firſt paſſage, God ſays to Abraham, " Know of a ſurety, that thy ſeed ſhall be a ſtranger in a land which is not theirs, [or with which they having nothing to do, upon which they have no claim] and they [the people of that land] ſhall enſlave them and oppreſs them 400 years." To ſay that theſe 400 years of ſlavery and oppreſſion are to be made up of the time which the Iſraelites dwelt in Egypt, where they were enſlaved and oppreſſed, together with the antecedent time which their progenitors dwelt in Canaan, where they never were enſlaved, and never were oppreſſed at all, is a mode of interpretation by which hiſtorical facts may be bent to any ſyſtem; by which

indeed

indeed all hiſtory would be rendered obſcure and uncertain. Add to this, that the land of Canaan cannot be called, in Scripture-language, a land with which the Iſraelites had nothing to do, or a land upon which they had no claim. For, from the time of the promiſe made to Abraham, they were the owners of that land, *de jure*, though not till ſome time afterwards *de facto*. This firſt paſſage therefore tells us, that the time of the abode of the children of Iſrael in Egypt was *about* 400 years: and, in perfect agreement with this, the ſecond paſſage, as we read it in the Hebrew text, tells us the time was *preciſely* 430 years. That the reading of the Hebrew text is correct, and that of the Samaritan and the LXX corrupt, is evident, from this good agreement which we find between the two paſſages, according to the Hebrew text; and their utter diſagreement, as the latter is read by the Samaritan and LXX. But, without conſidering the two paſſages in connection, the Hebrew reading of the ſecond carries in itſelf the marks of integrity; the Samaritan and Septuagint, of corruption. "The ſojourning of the children of Iſrael, which they ſojourned in Egypt, was 430 years; and it came to paſs at the end of 430 years, it came to paſs *that very day*, that all the hoſts of Jehovah departed out of the land of Egypt." Here we have a period of 430 years, not a day more or leſs, ending on that very day on which the Iſraelites departed from Egypt. As this preciſe period of time is reckoned *to* the preciſe and definite epoch of a ſingle day; it is evident, that the epoch *from* which the reckoning is underſtood to begin, muſt be equally preciſe and definite: and ſuch it is, according to the Hebrew text; but ſuch it is not, according to the Samaritan and LXX. The period of 430 years was, according to the Hebrew, the time of the ſojourning of the Iſraelites in Egypt, taken by itſelf, diſtinct from any antecedent time: and as this period ended on the very day when the Iſraelites left Egypt; it muſt have commenced on the very day of Jacob's arrival in Egypt with his family. But, according to the Samaritan and LXX, the 430 years was the aggregate of the undefined period of the ſojourning of the Iſraelites in Egypt, and an antecedent undefined period of a ſojourning of their progenitors in Canaan. Now, from what epoch is this antecedent period to be reckoned? From the day of Abraham's departure from Ur, as Delgado reckons it, or from the day of his departure from Charan, or from the day of his arrival in Canaan, or from the day that he was ordered to perambulate the land by way of taking poſſeſſion of it (Gen. xiii.) or from the day of the conference with Jehovah, recorded Gen xv.? They who deſert the Hebrew text, have never been able to

agree

agree upon any of these various epochs, as the commencement of the period of 430 years.

To this it may be added, that the Hebrew word מושב, which we render "sojourning", properly signifies a fixed residence in some one place, not successive inhabitations in different places, as it must be taken, according to the reading of the Samaritan and LXX.

Upon the whole, it appears that the true reading of Exodus xii. 40, 41, is that which is given in the Hebrew text; and the testimony of the sacred history seems to us express, that the sojourning of the children of Israel in Egypt alone was a precise period of 430 years*.

P. 222.—Exod. xiii. 17. "What! the God who had, &c. &c. *was afraid* to lead them the nighest road."] It was not the plan of Providence, that the Israelites should take possession of the promised land, without any efforts or exertions of their own, or without a submission to many difficulties and hardships, in reliance upon God's support, and in hope of the promised reward. Such a plan would have been contrary to the general analogy of God's dealings with his servants.

Ibid.—"It would have been as easy."] Certainly, it would have been as easy. Perhaps not so striking a miracle. But when God interposes his own immediate power, he chooses his own way of acting. Dr. Geddes, however, is not the first Infidel, who has had the arrogance to think, he could have advised better measures than Infinite Wisdom suggested to itself.

P. 224.—"See Numb. x. 31."] Where a short remark of Rosenmuller's, imprudently quoted by Dr. Geddes, confutes all his sceptical reasoning upon Moses's desire to have Hobal for a guide.

We would observe, that what is said in this passage of Jehovah going before them by day, &c. to lead them in the way, and "of his not taking away the pillar," &c. is to be understood only of the march from Succoth to the edge of the Red Sea. All that way the pillar marshalled the army of the Israelites, leading in the very track they were to pursue. The same thing took place again, for the first three days of their march from Sinai (Numb. x. 33); but, as we apprehend, upon these occasions only. In general, the pillar of glory gave them the signal to remove from any station, by quitting the top of

* See this reconciled with St. Paul's assertion, that the law was 430 years after the promise, in our preceding note.

the Tabernacle, on which it reſted viſibly, ſo long as they were to remain in one place; and it ſhowed where they were to make their next ſtation, by appearing over that place: for it was certainly viſible to a great diſtance. But we ſee no reaſon to think, that, except upon the particular occaſions which are mentioned, it actually led the way from one ſtation to the next: and for this purpoſe Hobal might be of good ſervice.

P. 225.—Exod. xiv. "To have dried a paſſage through ſuch a maſs of water, would have been a prodigy indeed."] But the thing is recorded as a prodigy; and as a prodigy effected by him, whoſe power is infinite. In ſuch prodigies, the diſtinction of greater and leſs vaniſhes.

Ibid.—"Mr. Bryant ſtill contends for Bedea."] Believers in general will hold with Mr. Bryant. Infidels univerſally with Dr. Geddes. Mr. Bryant has not miſcalled Niebuhr's arguments, in ſtyling them *prejudices and miſconceptions*. They are ſuch as a man, profeſſing to believe in God, ſhould be aſhamed of.

P. 226.—"The Pamphylian ſea opened a way for Alexander's army."] The fact is, as it appears from Strabo, that there was no opening of a way by the Pamphylian ſea. Alexander's army marched over what was generally dry ground, and covered by the ſea only at the ſpring-tides. Alexander indeed hazarded the paſſage before the tide was out; but he knew that the bottom was firm, and the water ſinking.

P. 227.—"Of ſuch things let every one think as he pleaſes."] The Iſraelites, according to Moſes, marched upon "dry ground in the midſt of the ſea," and "the waters were a wall unto them on the right hand, and on the left." An hiſtorian, who ſhould in ſuch terms deſcribe an army fording the ſhoal-water of an æſtuary at the ebb of tide, would be guilty of direct falſehood. Even a poet, who ſhould think to make the deſcription ſublime, by figures ſo extravagantly hyperbolical, would be abſurd. There is nothing to anſwer this miraculous circumſtance of the wall of water, on each ſide of the dry path, either in Alexander's paſſage, or in Scipio's.

Ibid.—"Apertura cavernarum."] This we take to be right; unleſs the words may ſignify, "the aperture of the white cliffs." See the word חור, in the Lexicons.

Ibid.—"Forſter and Michaelis make it (Baal-Zephon) Heroopolis."] *Nugæ Nugaciſſimæ!*

(To be continued.)

ART.

ART. XIII. *The young Painter's Maulſtick; being a practical Treatiſe on Perſpective; containing Rules and Principles for Delineation on Planes, treated ſo as to render the Art of Drawing correctly eaſy of Attainment, even to common Capacities; and entertaining at the ſame Time, from its Truth and Facility. Founded on the clear mechanical Proceſs of Vignola and Sirigatti; united with the theoretic Principles of the celebrated Dr. Brook Taylor. Addreſſed to Students in Drawing. By James Malton, Architect and Draftſman.* 4to. 71 pp. with many Plates. 1l. 1s. Griffiths, &c. 1800.

THE quaint title of this book alludes to the ſtick on which a painter in oil reſts his hand, to keep his pencil ſteady, technically called a *maulſtick*. The preſent is the firſt portion of this work; the ſecond will therefore contain the other two diviſions, and embrace much intereſting matter. The foundations of his treatiſe, Mr. Malton has told in his title-page; it is dedicated to Benjamin Weſt, Eſq. Preſident, and the Academicians and Aſſociates of the Royal Academy for Painting; "with hope that it may be approved by them, and eſteemed deſerving of being recommended to the attention of the ſtudents under their care." Mr. M. has apologized for undertaking a work of this deſcription, while ſo many are extant, and during the life of his father, Mr. Thomas Malton, ſen. "who," he ſays, "has himſelf ſent into the world ſo extenſive and ſo excellent a treatiſe on the ſame ſubject." Mr. J. M. adds, that he had made many unſucceſsful attempts to teach the art on the principles of Dr. Taylor, and to render it at the ſame time engaging; this led him to compound the modes of Vignola and Sirigatti with that of Taylor, "making a moſt pleaſing, *facile*, and entertaining union"; the correctneſs and diſpatch of which is acknowledged by his father, in the Appendix to his "valuable work."

Perhaps it would have been better if this *apology* had contained a little leſs of egotiſm, and that the author had not built his own ſtructure on the rubbiſh of others. What ſhall we ſay to a man whoſe profeſſed "apology" runs thus: "I lay claim to as little favour as the gentle critic may be diſpoſed to allow me, I look upon myſelf as competent to the taſk I have undertaken," &c.

The Preface contains many pertinent remarks, and well-expreſſed obſervations, on painting and perſpective; but we muſt of neceſſity object, when he ſays, the ancients ſtudied and regarded perſpective more than the moderns, by many of whom it is "more than loſt, ridiculed, and diſingenuouſly miſrepreſented."

ſented." The ancients are a very indefinite expreſſion, and applies to many, whoſe pictures are almoſt utterly deſtitute of that neceſſary qualification. Nor do we recollect to have noticed thoſe alarming deficiencies in any of our late exhibitions, mentioned by Mr. M. nor does the aſſertion agree very well with the following ſentence. "Leonardo da Vinci wrote a treatiſe ſolely on perſpective; but this, if ever publiſhed, *I have never ſeen, but make no doubt it was confined in its information and principles comparatively to what is now known and practiſed.*" P. viii.

Mr. M. further ſays, that he thought it neceſſary to introduce ſome problems and obſervations on practical geometry, that the ſtudent ſhould not be under the neceſſity of referring to books on that ſcience, ſome knowledge of which is uſeful, in order to underſtand the art of perſpective. There are twenty-three plates aquatinted by the author; the firſt and fifth are correct, and well ſhaded, but there is certainly an error in each of the baſe lines, on the gable ends of the buildings, in plate five. The eighth plate, fig. 2, is erroneous, becauſe the extreme lines of the roof and wall are parallel to the horizontal line, when the end of the houſe is ſhown in ſtrong perſpective; ſurely in this caſe the lines E F and C D ſhould have a vaniſhing point. Many of the ſucceeding figures are correctly given; but Mr. M. is apt to place his point of ſight too high. What has uſually been termed a bird's-eye view, or one drawn from an eminence, can never afford that ſatisfaction, which one taken on a level with the ſubject always gives. Let any perſon conſult our ancient publications, illuſtrated with views of buildings, where a ſteeple or mountain only could preſent ſuch proſpects of them, and compare them with thoſe of the preſent time, where they will find the point of ſight on a line with the eye of the ſpectator, and then decide for himſelf. The "young Painter's Maulſtick," however, is tough and ſtrong, and, upon the whole, may be ſafely *reſted* on by the ſtudent, to whom we may properly recommend it. Thoſe inaccuracies which we have pointed out, may always be remedied by the artiſt in drawing architectural or other views, he will then ſee the tendency of extreme lines, and he has but to follow them to a point, which will never deceive him; nor will he ever neglect this caution without repenting it.

The concluſion is in the words of Sir Joſhua Reynolds, whoſe precepts on the arts cannot be too often repeated.

"The impetuoſity of youth is diſguſted at the ſlow approaches of a regular ſiege, and deſires from mere impatience of labour to take the citadel by ſtorm. They wiſh to find ſome ſhorter path to excellence, and hope to obtain the reward of eminence by other means than thoſe which

which the indiſpenſable rules of art have preſcribed. In this art, as in others, there are many teachers who profeſs to ſhew the neareſt way to excellence, and many expedients have been invented, by which the toil of ſtudy might be ſaved. But let no man be ſeduced to idleneſs by ſpecious promiſes. Excellence is never granted to man, but as the reward of labour*."

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Peaſant's Fate: a Rural Poem; with Miſcellaneous Poems. By William Holloway.* 12mo. 128 pp. 5s. Vernor and Hood. 1802.

We ſhould with great reluctance throw any diſcouragement in the way of merit, but we cannot think Mr. Holloway's Poems inſtinct with that fire of Genius which entitles them to much praiſe. He has cultivated the ſimple ſtyle ſo ſtudiouſly exemplified by Mr. Wordſworth, and uſed with ſuch propriety by Robert Bloomfield; but ſimplicity requires ſome internal energy to raiſe it above flatneſs, which appears to us to be often wanting in theſe compoſitions. The Peaſant's Fate, the principal Poem in this little volume, certainly diſplays harmonious verſification, and has paſſages of poetical beauty. We ſhall cite one, which forms the cloſe of the firſt Book, and has the additional merit of being patriotic, at leaſt in wiſh.

" Vice and Corruption, bane of ev'ry ſtate,
Attend the will, and hurl the bolts of Fate;
Yet tho' thick clouds involve her laurell'd head,
And tenfold darkneſs round her throne is ſpread,
Tho' wars and tumults menace as they roll,
Shake the deep centre and convulſe the pole,
Say, will the God of Ages, who ſo long
Has propp'd her ſtate, and bade her tow'r be ſtrong,
Let Britain ſink, to ſwift deſtruction hurl'd,
Example awful to a wond'ring world?
Almighty Pow'r! by whoſe eternal hand
Kingdoms, or ſtates, or empires, fall or ſtand,
O ſpare my country! fix her hopes on thee,
And let her ſtill be *glorious, great*, and *free!*"

---

* Some other works of Mr. James Malton, and of his father, are adverſiſed at the end of the book.

The

The ſmaller Poems are in an inferior ſtyle. This author is full of particular diſcontent and *univerſal benevolence;* he diſapproves of every thing which is, yet flatters himſelf that his mind is replete with kind feelings. His cenſures of war, and praiſes of peace, are carried to that effeminate exceſs, which would ſoon defeat his own prayers for continuing his country *glorious, great,* and *free*; a boon which the Almighty does not grant, but to people who exert ſuch ſpirit, and ſuch firmneſs, as Great Britain has diſplayed in the late momentous conteſt.

ART. 15. *The Tears of Hibernia diſpelled by the Union. A Poem. By William Thomas Fitzgerald, Eſq.* 4to. 1s. 1802.

This writer, who has frequently contributed to the delight of private ſocieties, and the gratification of the public, is always happy in ſelecting ſuch exerciſes for his Muſe, as more immediately excite general intereſt and attention. The object of the preſent Poem is to repreſent the calamities which Ireland has for more than two centuries endured, all which are now happily removed by the Union. The concluſion ſeems to preſent a very pleaſing ſpecimen.

" Britannia's voice thus ſooth'd to calm repoſe,
The melancholy ſenſe of former woes;
Returning comfort lent a heavenly grace,
That beam'd thro' tears on fair Hibernia's face.
Huſh'd was the tempeſt, and the clearing ſkies
Felt the full influence of her ſmiling eyes;
Angels with joy their mutual contract ſaw,
And grav'd on adamant the ſacred law.
While hov'ring cherubs ſang this choral ſtrain:
The Iſland Queens ſhall rule the ſubject main,
In friendſhip bleſs'd, ſecure from foreign yoke,
The Iriſh harp ſhall grace the Britiſh oak.
Strong be the roots, and verdant be the tree,
The pride and bulwark of an empire free;
And as an off'ring in its hallow'd ſhade,
Be fears and jealouſies for ever laid;
Oblivion to Hibernia's ſorrows paſt,
And may the happy UNION ever laſt."

ART. 16. *London, a Poem, Satirical and Deſcriptive. Illuſtrated with Notes.* Small 8vo. 55 pp. 2s. No Publiſher's Name. 1802.

That the manners and the morals of this metropolis furniſh ample materials for a *Satirical* and *Deſcriptive* Poem, we do not doubt; but very pre-eminent talents are requiſite to do juſtice to the ſubject, and give to ſuch a Poem its proper force and dignity. Such talents have not fallen to the lot of the writer now before us. The topics he has choſen are, for the moſt part, trite; his deſcriptions feeble; and his verſification weak, and not unfrequently faulty. The chief ſubjects touched upon are placed at the top of each page, and form a curious

rious medley of political, moral, local, and perſonal topics; not one of which is diſcuſſed with any great judgment and ſagacity, much leſs with wit or eloquence. The following lines, reſpecting St. Paul's, are as fair a ſample as we can readily ſelect:

"Thro' crouded ſtreets, replete with ſplendid halls,
The ruſtic muſe inclines to fam'd St. Paul's;
Where, 'midſt an alley, ſtruggling to be ſeen,
Rome's bulky model peers with clouded mien.
They mount the ſteps—reſounds the hallow'd choir,
The organ peals—celeſtial ſounds aſpire,
Prieſts awful ſtand!—Deſcending from the dome
The laughing crowds to hear the ſervice come;
To ſee the wonders render'd thus ſublime,
They paid their ſhilling juſt at ſervice time!" P. 10.

The Notes have neither learning nor ingenuity to recommend them; but they are worſe than dull, containing ſome unwarrantable aſſertions of a miſchievous tendency; ſuch as that "two thirds of our land is encloſed in parks and pleaſure grounds;" and, that "*Pandars*, *Valets*, *Cooks*, and *Butlers*, form the aggregate of the people at the weſt end of the town." Theſe, and ſome other aſſertions, we conſider not only as falſe, but tending to create diſcontent among the induſtrious claſſes of ſociety. There is alſo a very unjuſtifiable Note in page 5, reſpecting the diſmiſſal of a clerk in the Victualling-Office. To conclude that every aſſertion of a diſcarded public officer or clerk muſt be true, becauſe his late ſuperiors have not choſen to engage with him in a paper war, is the very *acme* of injuſtice or of ſtupidity. We believe the characters of our Public Boards, in general, never ſtood higher than they do at preſent; and every man the leaſt informed, knows that ſubordinate Boards (like the Victualling Board) are, in every caſe, reſponſible to their official ſuperiors; to whom, in the caſe alluded to, the repreſentations of the party complaining ought to have been addreſſed. We recollect the pamphlet to which this author refers, and which was noticed by us in a very different manner*, although we had then heard only one ſide of the queſtion. We have ſince been aſſured, from very good authority, that it is a tiſſue of miſrepreſentations and falſehoods. So much for the candour of this ſatiriſt; of his abilities we have already ſpoken, and are glad to find, by the Preface, that "his attention is now turned to other ſubjects" than poetry. The publiſher, indeed, whoever he be, ſeems to have been aſhamed of this work; for he has not thought proper to affix to it either the author's name or his own.

---

* See Brit. Crit. for Feb. 1802, p. 207.

DRAMATIC.

DRAMATIC.

ART. 17. *The Second Part of King Henry the Fourth, altered from Shakſpeare, as it was acted at Reading School, in October, 1801. Publiſhed, as it was performed, for the Benefit of the Humane Society.* 8vo. 96 pp. 2s. 6d. Elmſly, &c. 1801.

The reſpectable character of Dr. Valpy, and the benevolent purpoſe for which the altered play before us was acted and publiſhed, give it a claim to more attention than publications of the ſame kind uſually deſerve: for, though undoubtedly ſome alterations are neceſſary to the repreſentation of almoſt every play of Shakſpeare, ſuch alterations, when publiſhed, will ſcarcely ever bear a compariſon with the more rude, but far more intereſting, original. Of this diſadvantage, and the conſequent difficulty of ſuch an undertaking, Dr. V. ſeems to be well aware; and juſtly obſerves, that a claſſical exhibition ought, ſtill more than a repreſentation on a public theatre, "*to be weeded of all noxious expreſſions," and that nothing ſhould be left "to taint the mind, or crimſon the cheek of youth." He adds a juſt panegyric on the principal events and ſcenes of this drama, and expreſſes a hope, "that this attempt to pluck the thorns from the roſes, will not be unfavourably received, or ſeverely criticized." That ſuch an attempt, under the circumſtances we have mentioned, ſhould be "unfavourably received," we can hardly think poſſible: certainly it ſhall not be "ſeverely criticized" by us. We cannot, however, but expreſs our opinion, that the alterations are carried further, and the omiſſions are rather more conſiderable, than the caſe required. The character of Doll Tearſheet could not, perhaps, conſiſtently with Dr. V.'s plan, have been retained, at leaſt not without conſiderable alterations. Yet the omiſſion of this character has led to the inconſiſtency of putting into the mouth of the ſimple and illiterate hoſteſs a ſtrain of fuſtian, that implies ſome little reading, and a certain degree of acquired, though perverted, knowledge; as when ſhe talks ſo fluently of "Hector of Troy," "Agamemnon," and "the nine worthies." Some paſſages alſo, in the ſpeeches of Falſtaff, are omitted without neceſſity, and to the abatement of his humour; as in the ſpeech deſcriptive of Juſtice Shallow's character; where the circumſtance of his claiming acquaintance with John of Gaunt, only becauſe he had been beaten by him, and Falſtaff's own remark thereon, are left out Upon the whole, however, the alterations are well adapted to the occaſion of a private repreſentation; and we heartily wiſh the publication may anſwer Dr. V.'s benevolent intentions.

The Prologue, by Mr. Pye, contains ſome ſpirited lines, complimentary to the preſent Miniſter, on the peace; and the Epilogue, by W. Bolland, Eſq. very poetically and feelingly deſcribes and panegyrizes the charity, to the advantage of which, the repreſentation of this play was dedicated.

---

* The words, if we do not miſtake, uſed by Mrs. Hannah More on the ſubject of dramatic exhibitions.

ART.

ART. 18. *Folly as it Flies: a Comedy, in Five Acts. As performed at the Theatre Royal, Covent-Garden. By Frederick Reynolds.* 8vo. 67 pp. 2s. 6d. Longman and Rees. 1802.

That there is *folly* in this play, will not, we apprehend, be controverted by any reader endued with *ſenſe*; of which quality, alas! there is a "plentiful lack"; or, if now and then a faint glimmering appears, it *flies*, with its concomitant *folly*, ſo faſt, that it has been out of our power to *ſhoot* them. The reſt of the celebrated couplet (of which we are ſo unfortunately reminded) has been ſomewhat leſs attended to in this compoſition: for, ſo far as we are acquainted with the "living manners," a very ſmall portion of it ſeems to have been caught; and, inſtead of "eyeing Nature's walks," the author is frequently ſquinting another way. In noticing a ſucceſsful drama, it is uſual with us to give ſome outline of the plot; but, in the preſent inſtance, after one attentive peruſal (and can it be expected that we ſhould beſtow a ſecond?) we feel wholly inadequate to the taſk. The chief characters are, an elderly Baronet, doating on a young wife, and indulging her in every ſpecies of ruinous extravagance, yet repreſented as a man of ſenſe and prudence; he is alſo a man of principle and feeling, yet urges his ſon, by a former wife, to ſign away his whole inheritance, in order to feed the extravagance of his mother-in-law. Amidſt all his diſtreſs and conſequent rapacity, he forbids the union of this ſon to his ward, a young lady of large fortune, tenderly attached to the ſon. Her other guardian (to whom ſhe reſorts) is a profeſſed legacy-hunter, yet ſo completely ignorant of the world, as to miſtake a man, notorious for his debts, diſtreſſes, and evaſions, for a perſon of immenſe fortune; and, in conſideration of his making a will (which he could at any time revoke) to aſſign to him the abſolute diſpoſal of his ward. This ſwindler (for he is no better) happens to be a man of uncommon benevolence, and diſpoſes of the lady to her true lover, inſtead of giving her to a quack doctor, one of his chief creditors, and a very prominent perſonage in the piece. In the courſe of theſe tranſactions, we have ſeveral curious miſtakes; for inſtance, the Caſtle Inn for an old family caſtle in the North; a ſpunging-houſe for an elegant lodging; and confinement under an arreſt for confinement by illneſs. In ſhort, inconſiſtencies vie with each other throughout, and improbability is heaped upon improbability. But the piece has been acted five or ſix and twenty nights, and probably ſold for a large ſum. Who then can *blame* the author, who has not even the "populus me ſibilat" againſt him, and receives the golden ſeeds of ſelf-applauſe, from the ready treaſurer of Covent-Garden?

ART. 19. *The Female Jacobin Club: a Political Comedy, in One Act. Tranſlated from the German of Auguſtus Von Kotzebue.* 12mo. 41 pp. 1s. 6d. Venor and Hood. 1801.

Whether this Comedy be really the production of Kotzebue, or not, we have not inquired; as it certainly exhibits no proof of talent or ingenuity. The intention, however, is commendable. It is to ridicule

dicule female politicians; a number of whom are repreſented as having formed themſelves into a Jacobin Club, and having reſolved not to encourage any Ariſtocratic lovers of them or their daughters. But the chief perſon amongſt them is deceived by a Marquis, attached to her daughter; who obtains her conſent to their union, by a ſtratagem too improbable even for a Farce. She and her aſſociates are then converted from Jacobiniſm by her huſband, and ſix other gallant gentlemen; and the drama ends, in the true German manner, by *each lady ſinking into the arms of the gentleman at her feet;* upon which the curtain drops. We have not often ſeen a ſillier publication; though, if it be the work of Kotzebue, he ſeems to diſclaim the principles of Jacobiniſm, at leaſt, as applied to the domeſtic relation of huſband and wife.

NOVELS.

ART. 20. *Juſtina; or the Hiſtory of a Young Lady. In Four Volumes. By Harriet Ventum, Author of Selina, &c. &c.* 8vo. Badcock. 1801.

Thoſe perſons who read all the novels, or hiſtories, of young gentlemen and ladies, which now iſſue from the preſs (if any ſuch perſons there be) will allow, that the praiſe of being *harmleſs* is no inconſiderable commendation of ſuch writings. To this praiſe Juſtinia is well entitled; but we cannot, with truth, award her any other. Miſs Trecothick, and Miſs Neſbitt, the principal correſpondents in this collection of epiſtles, are very good young women, and are rewarded (as all ſuch young women ought to be) with very good huſbands; though the former is obliged to wait for the death of a wife, forced by parents upon her admirer. But there is no *diſcrimination of character* between them, nor between any other good or bad perſons in the Hiſtory; except that ſome are good, and others bad, in a higher or lower degree, as circumſtances require. The good men are generally rewarded like the good women, except poor Belgrave; who could not be diſpoſed of, without accidentally drowning him. Brymer and M'Gennis are each a caricature of a villain; as Sir Evan Morgan is of a fool; Lord Morlarton of a libertine; Mrs. Trecothick of a weak, Lady Oſmond of a proud, and Lady Cicily of a wicked, woman. The ſentiments expreſſed by all theſe perſonages are trite, and their ſtyle is very humble.

ART. 21. *Phatime et Zoroe. Conte Arabe, par Mr. Alciator de Marſille. In Four Volumes.* 12mo. 14s. Dulau. 1802.

This novel appears to have been written for the particular purpoſe of conveying inſtruction to a young man; and indeed, in all reſpects, it ſeems a book, which may very properly be recommended to young readers. Its object is to awaken every ſentiment of virtue; and, above all things, it impreſſes the neceſſity of governing the paſſions. The period in which Phatime and Zoroe are introduced is that in which Mahomet, and his ſucceſſors, had eſtabliſhed their vaſt and

mighty empire. Their conſtancy and virtue withſtand every attack, and finally overcome every oppoſition. The narrative is occaſionally perhaps inclined to be tedious; but the ſtyle is very perſpicuous, often elegant, and in general well adapted to this ſort of work.

MEDICINE.

ART. 22. *An Eſſay on the Plague; alſo a Sketch of a Plan of internal Police, propoſed as a Means of preventing the ſpreading of the Plague, ſhould it be introduced into this Country. By W. Falconer, M. D. F. R. S. and Phyſician to the Bath Hoſpital.* 8vo. 72 pp. Robinſons. 1801.

Towards the concluſion of the late war our intercourſe with the Turks was ſo intimate, and ſo large a number of our countrymen were engaged in the very focus of the plague, that it is not to be wondered, that apprehenſions were entertained leſt that dreadful diſeaſe ſhould once more be introduced into this country, or that ſome of our medical profeſſors ſhould be anxious to put us on our guard, and collect ſuch information on the ſubject as might, in caſe ſuch an event ſhould happen, enable us to combat ſo formidable an enemy. With this view it was that, in the year 1799, we were favoured with an anonymous tranſlation of Dr. De Merten's account of the plague that raged at Moſcow in the year 1771, and of the means that were then deviſed for checking its progreſs*. Actuated by the ſame laudable motive, the author of the little tract before us has been at the pains of looking over the principal works that have been publiſhed by our countrymen on the ſubject, and of collecting from them ſuch documents as ſeemed moſt likely to avail us in ſuch a rencontre. From this Eſſay we learn, that the opinions of the phyſicians were as much at variance on the nature and proper mode of treating the plague, as they now are on the treatment of the yellow fever, the peſtilence of America; and though as great a majority of the patients died then as now, under whatever manner they were managed, until the malignancy of the fever abated, or it ceaſed ſpontaneouſly, yet each party perſuaded themſelves that theirs was the true and genuine method, which they defended with as much zeal as if all the patients that died had been actually ſaved by them. Though this author does not pretend to have ſeen the diſeaſe, yet he details, at ſome length, what he conceives to be the proper mode of treating it. Of the value of this advice, we do not pretend to judge; but the regulations for guarding againſt the introduction of the plague, or preventing its being diſſeminated through the country, taken principally from Dr. Haygarth's† rules for preventing the propagation of infectious fevers, which have been attended with complete ſucceſs at Mancheſter, are deſerving of notice.

* See Brit. Crit. vol. xiii. p. 551.
† See Brit. Crit. vol. xviii. p. 636.

ART. 23. *An Introduction to the Practice of Midwifery. By Thomas Denman, M. D. Licentiate in Midwifery of the College of Phyſicians, and Honorary Member of the Royal Medical Society at Edinburgh. Third Edition, illuſtrated with Copper Plates.* 4to. 630 pp. Johnſon. 1802.

The firſt edition of this work appeared in the year 1794, in two volumes octavo, and it was afterwards augmented to three volumes. The plates which are now added, were firſt publiſhed ſeparately from the work, and are a ſmall part only of what the author intended to have given, if his avocations had permitted. A full account of the work, as it was originally publiſhed, will be found in the eighth volume of our Review, and the opinion we then gave of its merit has been ratified by the general ſuffrage of the profeſſion. As the whole has been reviſed, and enriched by the addition of numerous obſervations, confirming the author's opinions on various practical points, it very properly aſſumes its preſent ſplendid form. The plates, ſeventeen in number, are exquiſitely engraved, and, from the known accuracy of the author, we have no doubt that they are as correct as they are beautiful. Plate vi. repreſents three early abortions, one of them a twin; and plate xv. a twin placenta injected. No engravings, that we know, were before extant of ova containing twins, they are therefore curious on that ſcore. Plate xi. repreſents a fœtus which had forced its way into the cavity of the abdomen, through a rent of the uterus; and plate xii. a uterus inverted. Theſe are more complete repreſentations of the parts under theſe accidents, than had been before publiſhed. The two laſt plates, the xvth and xvith, repreſent uterine polypi, from preparations in the Muſeum of the late Dr. Hunter. They are repreſented in ſitu, are both of them very large, the one taking its riſe from the fundus of the uterus, to which it adheres by a pedicle about an inch in length, and the thickneſs of a finger. Several attempts were made to fix a ligature round the ſtalk, but without ſucceſs, the bulk of the polypus proving an inſurmountable obſtacle to the operation. The other polypus alſo took its riſe from the fundus of the uterus, which it had drawn down and inverted. It had no pedicle. In attempting to take it off by a ligature, part of the fundus of the uterus was included in the nooſe, which haſtened the death of the woman; the body of the uterus being found cut by the ligature. Theſe plates have alſo the merit of being the beſt, if not the firſt, repreſentations of uterine polypi. On the merits of a work ſo well known, it is needleſs for us to expatiate further; it will remain a laſting monument of the talents and induſtry of the author.

ART. 24. *Experiments and Obſervations on the Medicinal Waters of Hampſtead and Kilburn. By John Bills, Member of the Royal College of Surgeons in London.* 8vo. 58 pp. 2s. Callow, Crown-Court, Soho. 1802.

From an Advertiſement, in the way of Preface, we learn that the Analyſes of the Hampſtead and Kilburn Waters were firſt publiſhed in the London Medical Magazine and Review, and having been received with

with approbation, the author was induced to republiſh them in this form. The Hampſtead ſpring was long ſince known as poſſeſſing medicinal properties. In the year 1698, Baptiſt, Earl of Gainſborough, gave the field in which the well is ſituated, containing ſix acres of heath ground, for the uſe and benefit of the poor of Hampſtead. Some time after we find that a tavern, coffee-room, dancing-room, tap-houſe, raffling ſhop, and bowling-green, were opened near the well; ſo that it appears to have been a place of conſiderable reſort. From this ſtate of celebrity it declined, but its water ſtill continued in requeſt, and of late years, the author ſays, ſeems improving in reputation. It is a chalybeate, and contains about one grain of the metal in each gallon, with a portion of carbonic acid gas, and is endowed with conſiderable powers in reſtoring loſt appetite, and improving the digeſtion; and may, therefore, be advantageouſly uſed in debilitated habits. As it is found to induce coſtiveneſs, a ſmall quantity of Epſom or Cheltenham water may be given with it, or it may be mixed with a portion of Kilburn water, which is found to contain about a dram of purging ſalt in each pint of water. The account of the waters is drawn up in a conciſe and intelligible manner, and may be uſeful to thoſe who are to make trial of their efficacy.

ART. 25. *The firſt Number of Veterinary Tranſactions, containing Obſervations on the Effects and Treatment of Wounds of Joints, and other circumſcribed Cavities. Publiſhed by Order of the General Meeting of the Subſcribers to the Veterinary College.* 8vo. 68 pp. 3s. 6d. Debrett. 1801.

In a ſenſible Preface, the editor, Mr. E. Colman, Profeſſor of the College, points out the numerous prejudices the inſtitution has had to encounter, and the obſtacles oppoſed to its ſucceſs. Theſe, however, he makes no doubt will, in time, be ſurmounted by the perſevering attention of the gentlemen who have the management of the concern, aided as they are by a liberal contribution from government of 1500l. per annum, which was abſolutely neceſſary for eſtabliſhing the College; and will, we truſt, be continued until it ſhall be capable of maintaining itſelf. Seven caſes of diſeaſed horſes are related. Four of them were attacked with inflammation of the jugular vein, from bleeding. In all of them the inflammation had extended to a conſiderable diſtance from the orifice, was painful, diſcharged blood or ichor, and large tumours had ariſen in the courſe of the vein. The general mode of treatment was by cauterizing the orifices. This operation was ſometimes repeated three or four times before the hemorrhage or other diſcharge ceaſed. Fomentations with warm water were uſed to appeaſe the inflammation, and bliſters to reduce the ſwellings. Under this proceſs the horſes were completely cured. The other caſes appear to have been no leſs judiciouſly managed. On the whole, we conſider this little production as a fair earneſt of the improvement in the treatment of the diſeaſes and accidents incident to horſes, that may be expected from the Veterinary Inſtitution.

The author had before (ſee Brit. Crit. vol. xiii. p. 135) publiſhed Obſervations on the Economy, Structure, and Diſeaſes of the Foot of the Horſe, impreſſing us with a favourable opinion of his ingenuity

nuity and diligence, which the preſent work has not diminiſhed. A very well-executed engraving, repreſenting a ruptured tendon in the foot of a horſe, accompanies this number.

DIVINITY.

ART. 26. *Bull Baiting. A Sermon on Barbarity to God's Dumb Creation, preached in the Pariſh-Church of Wokingham, Berks, Dec. 20, 1801 (being the Day previous to the Annual Bull-Bait in that Town) and inſcribed to John Dent, Eſq. M. P. By the Rev. Edward Barry, M. D.* 4to. 13 pp. 1s. 6d. Spragg. 1802.

Among other good admonitions here preſented to us is the following: "Amuſements are neceſſary to all; but they ſhould be of ſuch a kind as would help to dignify human nature, and not debaſe it; as would give cheerfulneſs to the mind, health to the body, and, with the conteſt for fame, would aſſociate ſome kindred principle of honor. The exerciſe under immediate conſideration partakes of none of theſe." P. 8. We find with regret that, even in Parliament, this ſavage ſport has been again defended. But we learn with aſtoniſhment that, in the pariſh of Wokingham, not only one bull is provided by the *charitable donation* of George Staverton, in 1661; but a ſecond bull is purchaſed annually out of the poor-rates. That overſeers can abuſe their office, by thus miſapplying the money entruſted to them, we do not ſo much wonder, as that magiſtrates can ſo negligently execute their duty, as to *allow* ſuch an unwarrantable article in the overſeer's accounts. Would the Court of King's Bench compel magiſtrates to make ſuch an allowance? We think not. After all, is not every bull-baiting indictable at common law, as a public nuiſance?

ART. 27. *A Sermon, preached in the Pariſh-Church of Lethering ſett, Norfolk, Feb. 13, 1801, being the Day appointed by Proclamation, for a General Faſt and Humiliation before Almighty God. By John Burrell, A. M. F. L. S. Member of Sidney College, Cambridge, and Rector of Lethering ſett.* 8vo. 10 pp. Hurſt. 1801.

The text is well choſen; 2 Chronicles xx. 9. The Sermon is leſs happy, being a ſhort and ſlight declamation; in which, we cannot approve of ſuch phraſes as "the victims of Hell." P. 15.

ART. 28. *A Summary View of the Nature and Tendency of Sunday Evening Lectures, in the Pariſh-Churches of populous, or large manufacturing Cities and Towns; or, a Serious and Candid Appeal to the Members of our Eſtabliſhed Church; with an Account of ſome of the Cauſes which have hitherto prevented their Eſtabliſhment, and Suggeſtions for removing thoſe Cauſes in future. Second Edition.* 18 pp. 6d. Croſby. 1802.

A ſerious and temperate plea for Sunday Evening Lectures; which, however, neither enumerates many of the objections againſt them, nor ſatisfactorily anſwers thoſe which are enumerated.

ART.

ART. 29. *A Word for God; or, the Miniſter's Expoſtulation with thoſe of his Pariſhioners who live in the Neglect of Public Worſhip. Second Edition.* 23 pp. 6d. Hatchard. 1802.

The quaintneſs of the title is the only thing we would wiſh to alter, in this very animated and argumentative expoſtulation.

LAW.

ART. 30. *An Hiſtorical View of the unavoidable Cauſes of the Non-Reſidence of the parochial Clergy on their reſpective Livings; wherein more than One Hundred Acts of Parliament are referred to, and many of them amply diſcuſſed, during an Interval of near Six Hundred Years: with a particular Inveſtigation of the Act 21 Hen. 8, cap. 13, on the Subject of Reſidence, Farming, &c. and Remedies propoſed for improving the Condition of the Clergy. By the Rev. J. Malham, Vicar of Holton Dorſet, and Curate of St. Edmond's, Saliſbury.* 8vo. 93 pp. 2s. 6d. Cobbett and Co. 1801.

The hiſtorical ſtatements, and account of ſtatutes, contained in this uſeful pamphlet may be conſulted, with advantage, by thoſe who are anxious to improve the laws which reſpect the important ſubject of reſidence. Nothing is here urged againſt the propriety of reſidence; but much againſt the practicability of it, under the very impoveriſhed ſtate of a large part of the eccleſiaſtical benefices; recalling the idea of the Egyptian oppreſſion in making bricks. To account for this fact, the author gives the hiſtory of appropriations, or impropriations, and propoſes ſome means for reſtoring to the vicars, whoſe preferments ſuffered by them, the fair and neceſſary means of ſubſiſtence. We do not know that the plans propoſed by this author are altogether practicable; but his ſtatement of the nature of the evil, which has long rendered pluralities, and conſequent non-reſidence, almoſt unavoidable, is well deſerving of attention. He largely quotes from Dr. Warner's Eccleſiaſtical Hiſtory of England, and Dr. White Kennet's book on Impropriations; both of which will doubtleſs be further conſulted, by thoſe who are engaged in forming new regulations for the benefit of Church and State.

ART. 31. *A Letter to a Member of the Houſe of Commons, on the Stat. 21 Hen. 8. c. 13, and on the Grievances to which the Clergy are expoſed in Conſequence of it; with Hints and Obſervations reſpecting a new Bill.* 8vo. 41 pp. 1s. Printed at Truro. 1802.

This tract recites the ſtatute in queſtion, with remarks on each clauſe. The obſervations againſt ſudden and general change are certainly deſerving of notice; but, among the ſuggeſtions, ſome appear to us not to be well conſidered: particularly the paragraph in p. 37, on allowing clergymen to exchange their benefices with each other, and mitigating and modifying the laws againſt ſimony, is ſuch as will not, we conceive, meet with many to approve it.

POLITICS.

POLITICS.

ART. 32. *Anti-Revolutionary Thoughts of a Revolutionary Writer: from the ſecret Hiſtory of the Revolution of France. By Monſieur François Pagès.* 8vo. 134 pp. 3s. Wright 1800.

It is a ſingular and characteriſtic circumſtance of the French Revolution, that no ſtronger antidote to the *mania* which produced it can be found, than that which may be extracted from the writings of Revolutioniſts themſelves. This proceſs has been uſed with the writings of Briſſot and others, and is here very ſucceſsfully performed upon Mr. Pagès Hiſtory of the Revolution of France; a work which we do not recollect to have ſeen in the original; but which, to judge of it from the numerous extracts here given, paints the principal authors of the ſanguinary ſcenes exhibited on that theatre of crimes, and ſhows the miſeries of anarchy, in as odious a light as they could be diſplayed by the pencil of Burke himſelf. Yet the author, as his tranſlator obſerves, is "an ardent devotee to French Revolutionary principles; one who, while under the influence of rapturous enthuſiaſm, nay in the middle of a climax of democratic rant, appears at times as if the ſpirit of truth inſpired him, and, like Balaam, who bleſſed thoſe he came to curſe, reprobates his countrymen, whom it was his intention to approve."

The minor Revolutions, compriſed within the French Revolution, are made by *this* author to amount to twelve; which may rather, we think, be called (as he alſo terms them) ſo many diſtinct and leading epochas in it. They are: "The Revolution of the 14th of July; that of the 5th and 6th of October; that of the acceptance of the Conſtitution of 1791; that of the 10th of Auguſt; that of the proclamation of the Republic, or the abolition of Monarchy; that of the murder of the King; that of the 31ſt of May, the epocha of the Decemvirate; that of the Conſtitution of 1793; that of the Revolutionary Government, which immediately ſucceeded it; that of the 9th of Thermidor; that of the Conſtitution of 1795; that of the Decrees of the 5th and 13th Fructidor."

It will immediately occur to the reader, that if the period of Mr. Pagè's Hiſtory had been extended further, we ſhould have had two or three more Revolutions to contemplate, and particularly the laſt; which has placed Bonaparte in a ſtate of higher power than was poſſeſſed by the Bourbons. So far, however, as the French author goes, he has given, in general, very true, as well as lively, repreſentations of the manifold errors and crimes produced by the French Revolution; although with the inconſiſtency of Revolutionary writers, he ſtill ſeems to think the Revolution itſelf a good thing, and promiſes (*in due time*) a thouſand happy effects from it. He has alſo many juſt obſervations, particularly where he cenſures his countrymen for proclaiming a declaration of abſtract metaphyſical rights, inſtead of teaching the citizens their duties, and where he reprobates ſome of the viſionary notions of Rouſſeau. In ſome places, we find thoſe ſentiments we ſhould expect from a Revolutionary writer; but they are admirably counteracted and expoſed by remarks which the tranſlator has ſubjoined.

CLASSICS.

ART. 33. *Publius Virgilius Maro. Bucolica, Georgica et Æneis. Tomis II.* 8vo. Typis T. Benſley; apud Dulau. 1800.

This beautiful ſpecimen of Benſley's typography, applied to the Prince of Roman Claſſics, is adorned with plates that do equal honour to the artiſts employed. Of theſe, the beſt bear the names of Bartolozzi and Sharp; the plates engraved by Mr. Fittler appear to have been copied from deſigns of leſs merit. Each Book of the Æneid has an engraving prefixed, the Georgics have two, and the Eclogues one. For the correctneſs of the letter preſs, we underſtand Mr. Dulau himſelf to be reſponſible; who, having had a learned education, is well qualified for the taſk. There are no notes, nor illuſtrations of any kind, not even an addreſs *ad Lectorem.* Nor is it at all a critical edition. The lines put in brackets by Heyne are not here diſtinguiſhed, nor is any mark placed at the 22 lines in the ſecond Æneid, v. 566, beginning, "Jamque adeo ſuper unus eram," which are wanting in ſo large a proportion of the Virgilian Manuſcripts. As a ſplendid book, however, of the octavo form, this edition deſerves notice; and who will ſay, that the works of Virgil are not worthy of any decoration which the kindred arts can beſtow?

MISCELLANIES.

ART. 34. *Eccentric Biography; or, Sketches of remarkable Characters, ancient and modern: including Potentates, Stateſmen, Divines, Hiſtorians, Naval and Military Heroes, Philoſophers, Lawyers, Impoſtors, Poets, Painters, Players, Dramatic Writers, Miſers, &c. &c. &c. The Whole alphabetically arranged, and forming a pleaſing Delineation of the Singularity, Whim, Folly, Caprice, &c. &c. of the Human Mind. Ornamented with Portraits of the moſt ſingular Characters noticed in the Work.* 12mo. 348 pp. 4s. Vernor and Hood. 1801.

The term eccentric cannot very properly be applied to many of the perſons introduced into this volume, though very juſtly appropriated to ſuch beings as Mr. Elwes, Dr. Mounſey, Lord Rokeby, Mr. Hagemore, Daniel Dancer, &c. Of rather more than 200 names, of which this little dictionary is compoſed, by far the larger part belong to perſonages remarkable, not for eccentricity, but for talents or virtues. As a biographical compilation, it is amuſing, and it may not be difficult to fit it with a title more adapted to its general contents. We muſt confeſs, at the ſame time, that the number of real oddities mentioned in it is conſiderable; and had it not been thought neceſſary to make a book of a particular thickneſs, might have been ſufficient to form a ſmall compilation. The plates are confined to the eccentric part of the collection, and repreſent Lord Rokeby, Bamfylde Moore Carew, Daniel Dancer, Eſq. John Elwes, Eſq. and Charles Price; they are by no means ill executed.

ART.

ART. 35. *Letters from his Excellency George Waſhington, Preſident of the United States of America, to Sir John Sinclair, Bart, M. P. on agricultural and other intereſting Topics. Engraved from the Original Letters, ſo as to be an exact Fac-Simile of the Hand-writing of that celebrated Character.* 4to. 57 pp. 1l. 1s. Nicol. 1800.

They who think it a matter of curioſity to ſee the hand-writing of General Waſhington, will perhaps be inclined to pay a guinea for this ſingular ſpecies of publication. To us, the copying of the Letters in this ſtyle ſeems a very uſeleſs ſpecies of expence. The principal information conveyed by the book is, that General Waſhington correſponded with Sir John Sinclair. As to agricultural knowledge, the very firſt letter confeſſes the inability of the writer to convey it; nor can we yet ſo far put by our former opinions, as to think it patriotic to pay very high adulation to ſuch a name.

ART. 36. *A Memoir on the Importance and Practicability of tranſlating and printing the Holy Scriptures in the Chineſe Language, and of circulating them in that vaſt Empire; including an Account of the Introduction, Progreſs, and preſent State of Catholic Miſſions in that Country. By William Moſeley. Second Edition, enlarged and improved.* 8vo. 1s. 6d. Chapman. 1802.

The very well-meaning author of this work imagines, that this is a moſt favourable period for attempting to eſtabliſh Chriſtianity in China, by introducing the Scriptures there in the language of the country. There is a folio manuſcript in the Britiſh Muſeum, which contains a Tranſlation in Chineſe, of the Goſpel of St. Luke, the Acts of the Apoſtles, and all St. Paul's Epiſtles, except that to the Hebrews. The writer ſays that many individuals, of high rank and authority, have ſignified their approbation of this ſcheme, and indeed it is impoſſible not to commend his truly pious and amiable zeal;—but the difficulties of the execution have been very ſtrongly, and we believe juſtly, ſtated by Dr. Montucci.

ART. 37. *An Addreſs to Inſtructors and Parents on the right Choice and Uſe of Books in every Branch of Education, pointing out their reſpective Merits, and the Order in which they ſhould be ſucceſſively adopted. By Joſhua Collins, A. M. Rector of Newport, and late Maſter of the Grammar School in that Town.* 12mo. 120 pp. 1s. Reynolds.

In the Advertiſement prefixed to this little tract, the author obſerves, "that amidſt the variety of excellent directions which have been publiſhed on the inſtruction of youth, little, if any, notice has been taken of the right choice of books;" and, that "to fill up this chaſm is the intention of this compendium."

The tract itſelf is divided into two parts; namely, an Addreſs relative to Education, and Directions for the Choice of Books. In the firſt are ſeveral judicious obſervations, and the ſecond enumerates the moſt uſeful introductory books in every branch of knowledge, remarking on their reſpective merits, and cautioning parents and inſtructors againſt ſome, which the author, upon juſt grounds, objects to. Among the books recommended, we do not obſerve any that we conſider

ſider as objectionable. But as the author deſires to be informed of any omiſſion he may have made, we would intimate, that ſeveral of the works of Madame Genlis, beſides the *Theatre de l'Education*, deſerve to be claſſed among the books proper for female education; and ſtill more would we recommend Mrs. Chapone's Letters for young Ladies, the *Magazin des Enfans* of Madame de Beaumont, a work excellent in its kind, both as introductory to knowledge, and as inſtilling the beſt principles of morality and religion.

ART. 38. *An Introduction to the Uſe of the Globes, with Queſtions for Examination annexed; deſigned principally for the Uſe of Schools. Second Edition, with Corrections and Additions.* 12mo. 3s. 6d. Johnſon. 1802.

We have examined this little manual with ſome attention, and think it exceedingly well adapted to its profeſſed object—the uſe of ſchools. The Queſtions annexed, for Examination, are new in their mode of introduction, and very pertinently adapted to the leſſons which precede. The book may very conſiſtently be recommended.

ART. 39. *The Young Midſhipman's Inſtructor; deſigned as a Companion to Hamilton Moore's Navigation: with uſeful Hints to Parents of Sea Youth, and to Captains and Schoolmaſters of the Royal Navy. By David Morrice, late Schoolmaſter of His Majeſty's Ship Huſſar, Lord Viſcount Garlies, Commander.* 8vo. 3s. 6d. Egerton. 1801.

There ſeems to be no other objection to this tract, except the difficulty, which probably the author has in his own capacity found, of making "*Sea Youth*," in the hurley burley of their ſituation, attend to things not ſo immediately connected with the profeſſional duty. A conſiderable portion of this work is on the ſubject of Chronology, about the uſe of which no one will diſpute; but will Midſhipmen be induced to trouble their heads much about it? There is alſo a ſhort Eſſay on the French Language, which ſeems not quite in place. The tract, however, altogether, is by no means without merit.

FOREIGN CATALOGUE.

FRANCE.

ART. 40. *Traité de mécanique élémentaire à l'uſage de l'école polytechnique, redigé d'après les méthodes de* R. Prony, *l'un des inſtituteurs de cette école, et deſtiné de ſervir d'introduction à ſa mécanique philoſophique; par* L. B. Francœur, *répétiteur d'analyſe à l'école polytechnique;* 1 vol. 8vo. Paris.

The author of this work has dedicated it to M. *Laplace*, Preſident of the council of the Polytechnic School, and author of the *Mécanique céleſte*.

"Les

" Les ſciences mathématiques," ſays he, " n'ont jamais été auſſi généralement cultivées en France que depuis pluſieurs années. . . . . Des auteurs diſtingués ſe ſont même occupés particuliérement des théories mathématiques les plus élémentaires, et n'ont pas dédaigné d'écrire pour l'inſtruction des perſonnes les moins inſtruites. Lagrange et Laplace à l'école normale; Monge dans la ſtatiſtique; Legendre dans ſa géométrie; Lacroix dans ſes élémens, ont perfectionné l'inſtruction, et ont apris à aſſeoir les premiers principes de mathématiques ſur des baſes ſolides.

" L'école polytechnique a été un motif conſtant d'émulation, et cette inſtitution, dont l'état tire une partie de ſes ſoutiens, a dès ſon enfance rendu des ſervices marqués. L'inſtruction s'eſt perfectionnée dans cette école par les ſoins des inſtituteurs qui la compoſent. Lagrange, Monge, Prony, dans les cours intéreſſans qu'ils y ont faits, ont appris à traiter d'une manière nouvelle les théories analytiques et mécaniques. Les ouvrages que ces ſavans ont publiés, ſont autant de modèles d'éloquence et de préciſion; enfin, Laplace vient de s'aſſurer l'immortalité, et la *Mécanique céleſte* aſſigne a ſon auteur un rang diſtinguê auprès de Deſcartes, de Newton et d'Euler."

But the *Mécaniques analytiques céleſte et philoſophique* are not elementary treatiſes: they can only be underſtood by thoſe who have made a conſiderable progreſs in this ſcience. A work, therefore, which might ſerve as an Introduction to that, and which might be the object of preliminary ſtudy, was neceſſary. It is this taſk then which M. *Francœur* has undertaken, encouraged by the ſuffrages and teſtimonies of eſteem of the members of the council of the Polytechnic School; who have judged his work to be well-adapted to public inſtruction, and expreſſed a wiſh that it ſhould be publiſhed.

The plan followed by the author is that which M. *Prony* had adopted in his Lectures: certain parts are, however, claimed by him as belonging to himſelf. He points out the different ſources from which his materials have, in general, been drawn; as the *Mécanique et fonctions analytiques* of *La Grange*, the *Mécanique céleſte* of *Laplace*, the *Architecture hydraulique* of *Prony*, the *Memoires* of *Legendre*, and the *Hydrodynamique* of *Boſſut*. *Eſpr. d. Journ.*

ART. 41. *Traité élémentaire de minéralogie, ſuivant les principes du profeſſeur* Werner, *conſeiller des mines de Saxe; rédigé d'après pluſieurs ouvrages allemands, augmenté des découvertes les plus modernes, et accompagné de notes pour accorder la nomenclature avec celle des autres minéralogiſtes français et étrangèrs; par* A. J. M. Brochant, *ingénieur des mines.* Paris.

The method obſerved by M. *Werner* in mineralogy has been ſo generally adopted by learned foreigners, that it is taught not only in the German Univerſities, but likewiſe in thoſe of England, Italy, and Spain. Notwithſtanding, it has hitherto been very little followed in France; and his mineralogical nomenclature, having as yet been only publiſhed in the way of extracts, is but partially and imperfectly known. This defect M. *Br.* has endeavoured to ſupply, by the publication of the work which we here announce. To attain this end, he has

has availed himself of the Treatises on Mineralogy, published by the pupils of *Werner*, and founded on the method of this learned Professor of Freyberg; he has particularly followed the works of MM. *Emmerling* and *Wiedemann*. He has presented this method without making any change in it, and if he has inserted some remarks in his work, they will rather be found to contain additions and comparative notes, than any critical observations.

It seems, however, that he might have pointed out some modifications of which those works appear susceptible; but he was perhaps afraid of hazarding an opinion, contrary to that of the most celebrated mineralogist in all Germany.

"Le désir," says he, in p. 14, "que j'ai eu de vous faire connoître la méthode minéralogique de Werner, par cela seul qu'elle a acquis chez les étrangers une très-grande célébrité, d'établir entre les minéralogistes français et ceux des autres pays, une *synonymie* exacte que l'on n'a pu avoir jusqu'ici, et qu'on ne peut obtenir que par la nomenclature qu'ils ont tous adoptée, est le seul motif qui m'a déterminé à faire paroître cet ouvrage, et qui a pu me persuader qu'il ne seroit pas inutile aux progrès de la minéralogie."

This very useful work will be composed of two vols. 8vo. of which the first only has yet appeared, accompanied with eighteen plates, exhibiting the exterior characters of mineral substances, illustrated by examples taken from such as are most perfectly characterized. *Ibid.*

ART. 42. *Les Edifices modernes de Rome, un volume in folio, publiés à Paris par* Percier, Fontaine, *et* Bernier. Pr. 50 fr. gravé au trait sur papier de France, 384 fr. lavé et colorié sur papier de Hollande. Paris.

This work, containing more than one hundred plates, presents a selection of whatever is most remarkable in Architecture, in the modern buildings of Rome. *Ibid.*

ART. 43. *Elémens de la Science medicale, d'après les principes exposés dans l'école de Montpellier; ouvrage utile aux commençans, et à ceux qui se disposent à subir leurs examens; par* J. B. Ph. Maurice, *médecin de Montpellier, membre de la Société médicale de Paris, de celle de Bruxelles, ancien médecin de l'armée.* Paris.

Life, disease suggest to the author the natural division of his work; he examines the state of the tonic and digestive powers in man enjoying a good state of health, or labouring under disease, in every temperature or season, and in all the different stages of life; describing the maladies, and their remedies, with a precision worthy the attention of the practitioner.

Though there is nothing new in the principles of this book, the details are certainly often new; and we must particularly commend the extraordinary modesty, the sound philosophy, and the true sensibility, which characterize the author and his work. *Ibid.*

ART.

ART. 44. *Inſtitutions de Médecine*, ou *Expoſé ſur la théorie et la pratique de cette ſcience, d'après les auteurs anciens et modernes: ouvrage didactique, contenant les connoiſſances générales, néceſſaires à ceux qui ſe deſtinent à exercer l'art de guérir; par* Ph. Petit-Radel, *docteur-régent et profeſſeur de la ci-devant faculté de médecine à Paris, et actuellement profeſſeur à l'école de médecine de la même ville:* two large volumes in 8vo. forming together about 1200 pages, with a great number of plates. Pr. 15 fr. 17 cent. Paris.

This work was ready for the preſs in 1791, the epoch at which the commiſſaries named by the faculty of medicine at Paris, gave ſo advantageous an account of it, that their opinion was unanimouſly adopted by them. Different circumſtances having prevented the author from publiſhing it before, he has employed his moments of leiſure in rendering it more perfect. He has reviſed whatever was ſuſceptible of addition or correction, from the diſcoveries publiſhed during this interval. Though the approbation therefore bear the date of 1791, the work muſt be conſidered to comprehend the reſults of any additional information acquired ſince that time.

Theſe *Inſtitutions of Medicine* preſent a complete courſe, which will certainly be of the greateſt uſe to thoſe who apply to the ſtudy of *true medicine*; and we cannot deſcribe them better than by giving an extract from the report of the commiſſaries above-mentioned, which will undoubtedly be regarded as authority.

" Il y a long-temps," ſay they, " qu'il manquoit à la médecine un ouvrage qui en développât les différentes branches théoriques d'une manière ſuffiſamment étendue pour l'inſtruction des étudians. Quoique depuis Boërhaave qui, en 1709, a expoſé aphoriſtiquement cette matière dans ſes inſtituts, pluſieurs auteurs aient donné des traités ſur chaque partie, cependant ils ſont loin d'avoir diſpoſé leurs matériaux, de manière que chacun pût ſe correſpondre, et former cette liaiſon ſi néceſſaire à celui qui cherche à rapporter ſes études à des principes: de-là cet embarras des commençans ſur l'ouvrage qu'ils doivent prendre au ſortir des études acceſſoires à l'art, et les difficultés infinies qu'ils éprouvent à lier leurs notions de manière à pouvoir marcher, par ſa ſuite, d'un pas ferme dans les routes épineuſes de la pratique. Nous ne devons point nous diſſimuler les difficultés de l'entrepriſe et le grand nombre des connoiſſances qu'elle exige: il ne s'agit rien moins que d'établir ſur une baſe ſolide le grand édifice de l'art de guérir. Auſſi l'auteur a-t-il mis à contribution tout ce qui a paru juſqu'ici propre à cette fin, et il nous a ſemblé avoir réuſſi autant qu'il lui étoit poſſible, dans l'état actuel de nos connoiſſances.

" L'auteur diviſe ſon ouvrage en quatre parties, qui ſont la phyſiologie, l'hygiène, la pathologie, et la thérapeutique."

They then proceed to give an analyſis of theſe different parts, and conclude the whole as follows:

" L'ouvrage eſt écrit avec beaucoup de clarté et de méthode; il eſt le fruit d'une longue méditation et d'un travail continu; il offre le complément de tout ce que doit ſavoir l'étudiant avant de paſſer à la lecture des livres de pratique, qui ſeront toujours obſcurs quand on voudra

voudra les étudier ſans être muni des connoiſſances préliminaires que peuvent ſeuls donner les ouvrages élémentaires ni trop concis, ni trop étendus."

This report was ſigned by the phyſicians *Thierry*, *Sallin*, and *Paulet*, and the work was accordingly adopted by the faculty, on April 1, 1791. *Ibid.*

GERMANY.

ART. 45. J. H. Schroeter's *Beytrage zu den neueſten aſtronomiſchen Entdeckungen.—Contributions to the hiſtory of modern Aſtronomical diſcoveries, by* J. H. Schroeter; *Tom. III.* 235 pp. 8vo. Göttingen.

Mr. *Schr.* has been long occupied in Aſtronomical reſearches, and publiſhed, only ſix months ago, a Collection of Obſervations and new Diſcoveries, made by means of *Herſchel's* teleſcope, on the Moon, on Venus, and on the Satellites of Jupiter; and he now proceeds to communicate his Obſervations on Mercury, under the title of *Hermographic Fragments*, which fill the firſt half of this work. He examines all the obſervations which have been made on this planet ſince the year 1780, before which epoch it was but little known; and relates thoſe which he himſelf made on the paſſage of Mercury over the Sun, on the 6th of May, 1799. This is followed by a Supplement to the *Aphroditographic Fragments*, and ſome remarks on *Orion*.

The ſecond Section contains the author's Obſervations on the Comet which was viſible from the 13th of Auguſt to the 19th of October, 1799. The perfection of the inſtruments uſed by Mr. *Schr.* enſures the exactneſs of his obſervations, the details of which muſt be read in the work itſelf. *Jena ALZ.*

ART. 46. Ebeling's *Erdbeſchreiburg von Amerika.—Geography and hiſtory of America, by Mr.* Ebeling. *A new edition, with additions.* Vol. I. of about 1500 pp. in 8vo. Pr. 3 rixd. 8 gr. Hamburg.

This new edition of one of the beſt works on America, has been entirely reviſed and changed according to the events which have taken place ſince the impreſſion of the firſt. *Ibid.*

ART. 47. Hartmann's, Johann Melchior, *Erdbeſchreibung und Geſchichte Africa; das Paſchalik Aegypten, erſter Band.—Geography and Hiſtory of Africa, by* J. M. Hartmann. *Vol. I. containing Egypt.* Near 1300 pp. in 8vo. Hamburg; 3 Rixd.

A work, which may be compared to the laſt mentioned, and conſidered as an excellent ſequel to *Büſching's* Geography. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

If *Amicus* will take the trouble to compare the third paragraph of p. 598, of the eighteenth volume of the Britiſh Critic, with the paragraph which he points out to us in p. 406, of the Anti-Jacobin for April laſt, he will perceive that the writer in the Anti-Jacobin has miſtaken ſomething elſe, we know not what, for our Review. We ſaid nothing of *verbs*, and *ſubſtantives*, and *numbers*, and *guides*; nor is the objection *our's*, to which a reply is here attempted. All men are liable to *miſtakes*; and we are very unwilling to believe, that the editors of a miſcellany, profeſſedly devoted to the ſame cauſe with our own, would *wilfully* bring againſt us a charge, in which there is not the *ſemblance* of truth. As to the cauſe of the Epiſcopal Church of Scotland, to which we heartily wiſh well, it is only injured by what is there ſaid by its miſtaken advocate.

Mr. Spencer's letter, and the other matters relating to it, will be taken into conſideration next month.

We have two letters before us with the ſignature of *M.* One relates to the notice of a book, reſpecting which we confeſs omiſſion. Had *M.* the conduct of a Review for a month, he would eaſily underſtand how unavoidable ſuch things are.

The other *M.* writes, from Perth, ſome remarks reſpecting the ſacred name *Jehovah*, which deſerve, and ſhall receive, further conſideration.

LITERARY INTELLIGENCE.

We learn with pleaſure that *Mrs. Weſt* is employed in writing a new Novel. Every thing that proceeds from her pen is valuable; and the *Goſſip's Tale* is a ſufficient pledge of her ability in that line.

A much augmented edition of *Relhan's* celebrated *Flora Cantabrigienſis*, has juſt been completed at the preſs of that Univerſity.

Mr. G. Ellis is preparing further entertainment for the admirers of early poetry and literature.